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The Woodstock Letters
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A LETTER TO MR. HENRY HERBERMANN

An Account of an Anxious and Joyful Stewardship
In the Production of

A Statue of Christ the King

Now Ruling and Blessing The Gardens of
The Loyola House of Retreats
at Mt. Saint Katherine
Morristown, N. J.

October 26, 1931.

Mr. Henry Herbermann:
President American Export Lines,
New York City, N. Y.

My Dear Mr. Herbermann:

After yesterday's happy unveiling of the statue of Christ the King, it is but proper that I give you an account of my stewardship, and let you know some of the details of the work carried on with the $25,000.00, for which I called upon you in virtue of your generous wish that I go ahead independently of cost, and place upon our estate a shrine to dominate our gardens. I remember my keen disappointment in 1929 when the gentleman who, in the autumn of 1927 had so generously, on his own initiative, told me to erect some shrine at his expense, was obliged to reduce the amount of his offer on account of big financial losses. I remember with gratitude how, when in confidence I told you of the partial with-

drawal of this offer, you told me to go ahead and spend any amount of money, and that you would underwrite the project even though the other gentleman and the world knew nothing of your contribution. I remember too, how generously you again told me to go ahead, regardless of cost, when the other gentleman finally told me he could give nothing. May Christ the King bless you always for your good will and magnificent generosity toward Him.

Let me give you an account of my stewardship in the free little way that we always had together in our conversations, telling you all the ins and outs, the anxieties and the joys of the whole four years spent in the conception and bringing forth of your monument. It was splendid of you to leave me entirely free as to what should be the subject matter of the shrine which should dominate our gardens. Carefully I gave thought to the selection. I considered a statue of the Sacred Heart, statues of the Blessed Virgin, of St. Joseph, St. Ignatius, St. Francis Xavier, of Peter and of Paul, of other saints and even of the Little Flower, who was then very much in favor with all. However, it was rather a foregone conclusion always, that our subject would be "CHRIST THE KING," for on December 11, 1925, our Holy Father Pope Pius XI sent forth to the world his Encyclical Letter expounding this doctrine, establishing a feast of Christ the King, and urging bishops, priests and laity everywhere and at all times to promulgate and advance this doctrine by use of sermons, processions, celebrations, and means of all kind. Christ was always King, of course, but our Holy Father wished this fact reinforced in a tangible way so as to impress the imagination as well as the intellect of the people, and to do this with constancy. When the encyclical was issued, before we ever had Loyola, I became intensely interested and pondered the subject and gave sermons upon it. Naturally therefore, uppermost in my mind

was Christ the King at the time when there came spontaneously from lay source the opportunity to express in our gardens the idea that would be most helpful to our men and to the world. Our Holy Father, in the Encyclical desired that everything be done to bring out with long permanence as well as constancy the idea of the Kingship of Christ, and therefore he established an annually recurring feast to be celebrated on the last Sunday of each October, and did not merely issue a document. A *statue* would be a *constant* reminder. In my thoughts there was preference for a statue of marble, and I sought information from various producers including the Georgia Marble Company, which I had reason to believe furnished the marble most impervious to the strain of our climate. But the words of our Holy Father remained in my mind, that he wanted Christ to be portrayed as the King down through the ages, and I finally came to the determination to erect the statue in lasting bronze—upon a rock of lasting granite.

You left me entirely free in the matter of its location. I pictured it in the foreground of our institution overlooking the lake; I pictured it at the summit of the hill by the main driveway; I pictured it again off to the northwest side of the sunken gardens in a niche made by the trees; and again in a special garden all its own in the southeast section of the estate; again I imagined it beyond and above the south wall of the sunken gardens; but finally no place pleased me more than where it stands today—in the sunken garden—where God seems to have prepared thirty years ago a beautiful setting for it. This of course determined the size of the statue.

Then came the question of the figure of Christ. Should He be seated, as many sculptors have portrayed law-givers, or should He be standing? It must be remembered that while, as I said, the doctrine is not new, yet never before had the detail of the theology

been proposed so explicitly, and in art there was little or no guide. Tentatively, for months I asked priests and people their ideas of what Christ the King should look like. Amongst the answers that I received were these: "Why, Christ the King is nothing more than Christ on the cross," "Christ the King is Christ with the crown of thorns," "Christ the King is the Christ clothed with the purple garment and with the reed in His hand," "Christ the King is Christ triumphant in heaven," etc. In the course of a year or two, there gradually appeared as Christ the King various pictures of the Sacred Heart with a crown upon His head, holding the ball of the earth in His hand; also portrayals of Him clothed with many regal garments; but none of these seemed to satisfy. It seemed to me that His royalty should be expressed not by robes or crown or sceptre, but by His very pose itself. Moreover, in art it seemed to me Christ has been portrayed oftentimes as too effeminate, and I wanted a virile Christ.

Reading the Encyclical again and again I noted the various characteristics of Christ the King pointed out by the Pope; and as the Pope was anxious that various phases of the doctrine should permeate the minds and imaginations of men, I felt limited, for that the statue might express only one grand, outstanding idea. I pondered over the placing of tablets in our garden thereabout around the walls, in order to bring out the various phases of doctrine and conceived the idea of a Garden of Christ the King. Also then was considered the placing of various figures in corners of this garden of Christ the King—figures of temporal kings, judges, lawyers, doctors, business men, working men and a family group—all rendering homage. Upon the tablets I thought to picture Christ stilling the storm at sea, Christ upon the Cross, with super-inscription, "Jesus Nazarenus Rex Judæorum," the Ascension, the Hebrew prophecies, etc. I could have written a long

scenario for a moving picture portrayal, but I could not illustrate all the doctrine with one bold stroke of a statue. I was anxious to show that the Kingdom of Christ is not entirely of this world, and, therefore, if the statue were to be in a niche, a dove descending upon Christ at his baptism might be portrayed in the niche itself. Or if we were conceiving an oil painting there might be brought out with greater ease the meaning of the words, "All power is given to Me in heaven and on earth." As I said, I might have written a scenario. In my despair of ever being able to portray all the doctrine I finally went to your friend, Mr. Harry Lewis Raul, the sculptor in Orange, New Jersey, whom you recommended, and I am sorry that I did not do so before. In one of our first interviews there was shown me a picture of Dr. Traile Green's statue, which he had erected in Easton, Pa., and that statue portrayed two definite expressions at different angles, and immediately I asked Mr. Raul if further differences of expression could be produced in one statue. With confidence he told me he could do it. It seemed to solve the difficulty.

Here I am a little ahead of my story. When I went to see Mr. Raul, the sculptor, I was under the impression that he was a Catholic, but in two or three minutes I found that he was not, and I tried to withdraw. I told him courteously that I could scarcely expect him to produce a Catholic Christ, for there is a warmth in the Catholic Christ that usually is not portrayed by non-Catholic artists. He was gently and confidently insistent that he could put into bronze any ideas that would be given him, and he offered to make, free of charge, the first sketch—that is, a small statue in clay, about 24 inches high—and would be willing to go into competition with any other sculptor. This offer I could not refuse, and besides I was much impressed by his earnestness and by specimens of his work. On August 21, 1929 he wrote that he would make his model without any obligation on our part.

Mr. Raul later came to my room and there for four hours I lectured to him on Christ the King. He knew Christ well historically. I went through a great deal of Christology, gave him the differences between Christ the King and the Christ of the Sacred Heart, Christ the Good Shepherd, Christ the Good Samaritan, etc., portraying warmly the life of Christ, explaining many passages from the Encyclical and from the scripture. I gave him literature especially upon the Sacred Heart, explaining clearly that he was not to produce a statue of the Sacred Heart, etc. Father Husslein's book on Christ the King then appeared, and I gave it to him, together with recent Catholic magazine articles. Hearing that the new cathedral in Liverpool was to be surmounted by a gigantic statue of Christ the King, I wrote to the chancery office but never received a reply. At this stage we could get no pictures. I consulted artists, among them Father Norbert, O.S.B., nearby. It was all pioneer work. Later the mass of Christ the King was published, and Father Francis A. McNiff, S.J., kindly translated it and Mr. Raul studied that thoroughly. Several times Mr. Raul came to Morristown and we had conferences lasting one, two or three hours. To my gratification I found that we could work very harmoniously together, that he was open to any and every suggestion and bit of information; yet he did not fail ever to present his side. Among the specifications that I gave our sculptor were: that Christ be strong and not tyrannical, firm and mild, just but kind, intellectual but not mathematical, progressive but with consideration, cheerful and serious, a person physically strong but with insinuation of the emaciation of His Passion, a person that a tyrant in nation or home would fear, yet whom all could love. He should be portrayed looking into the distance with yearning, and yet the yearning should not exclude supreme contentment, etc.. I smiled as I threw the prob-

lem upon him, but he was full of courage, I added that authority must dominate without repelling.

After some months he had the sketch completed. With a great deal of concern I went to his studio at Highland Avenue, Orange, and there on a little pedestal was his little statue, 24 inches high, veiled. I told him that when he took off the veil he must not expect me to show any sign of approval or disapproval for fifteen minutes. He removed the veil and I looked with many mixed emotions, for though it was not exactly as I had in mind yet it resembled it so wonderfully that I was astonished at the transfer of ideas and modification of them. Especially was I surprised by his presentation of the cloud behind Christ at his means of bringing out, in conjunction with the clouds beneath His feet, the idea: "All power is given to Me in heaven and on earth." It took time to size up the work from the different angles, and I found myself instinctively pleased. It was a day or so after that, that you and Mrs. Herbermann came to the studio and viewed the little image, and I remember the very interesting discussion we had. I cannot help smiling every time I think of the following incident: being bothered by the making of what might be called a doctrinal statue, I was anxious that everything might be perfect, and I mentioned to you that I thought I would call in Father John LaFarge, S.J., Jesuit theologian and son of the painter, who amongst other works of art had produced the picture of the Ascension in the Church of the Ascension, Fifth Avenue and 10th Street, New York City. You remarked very strenuously: "What! Why don't you settle this thing yourself? You know what you want, don't you? I want it to be strictly your own." I remember trying to explain the value of consultation in theological productions, and the responsibility of flinging, perhaps irretrievably, thousands of dollars into a caldron of bronze; and I want to thank you for sending your automobile for Father

LaFarge and thus getting from him an approval; for after a number of questions he was much pleased—as he was at a later stage again when I called him in. After four or five visits to the little statue—so much more perfect in execution than any of that size I had ever seen in Barclay Street or elsewhere—I finally gave approval. Then on January 16, 1930, you signed the contract with Mr. Raul, giving me a flood of joy but much anxiety about the further development of a composition so new.

Mr. Raul immediately began the modeling of the statue in its second size, about 4 feet 6 inches, and told me that he would be ready for another visit in the course of three or four months. Of course I never saw his work in unfinished stages. In July 1930 in response to the sculptor's call, I went to the studio to see the statue in its second or intermediate size. He unveiled it. For fifteen minutes I changed not a muscle of the face, but I was deeply disappointed. There was before me a statue of the Sacred Heart with clouds beneath and behind it. It was the finest Sacred Heart portrayal I have seen, but to me it was not Christ the King, and it was not a carrying out of the ideas of his first sketch. Finally I said: "You have changed the idea very substantially, haven't you? I think the dominant note now is 'contentment.'" "Yes," said he, "Christ the King is supremely happy and content in heaven." "But," I said, "You remember I mentioned that one of the big points should be yearning for further conquest of His realm, and a dash of progressiveness." We discussed the matter for several hours and he defended his production genially and with conviction. I told him that I would think it over and come back in a few days which I did—several times—and again we both presented our ideas. I told him that he had made the best statue of the Sacred Heart I had ever seen, but it was not Christ the King. He admitted departure from the original ideas. He saw

that I was still dissatisfied after several visits to the studio; and finally two days later he called on the telephone and said: "Father, I am going to do what no sculptor ever does. I am going to make another medium sized statue strictly according to your and my first ideas, and shall keep this one intact; and I will then place them side by side for your choice." I expressed myself as much pleased and he told me he would send for me after some months.

The call came. He had both statues veiled and side by side. I remember that my heart began to beat faster. Said he: "In speaking of these statues, we will call the one on the left my statue and the one on the right yours. Father, I have labored much over this and each of these statues is technically correct. It is a matter of taste and choice. I will unveil my statue first." He did so, and again there was that beautiful statue of the Sacred Heart with clouds behind it. I liked it as a Sacred Heart even better than before. After about twenty minutes I called for the unveiling of the second. My heart gave a jump, for I never saw two statues of the same person so different —and it was Christ the King that just dashed out from under the veil, more vigorous even than the final production now in our garden. There was no doubt in my mind, and this time I could not restrain what I am sure was a gleam of pleasure. After taking in both statues from all angles I was about to express my preference when he said with a smile: "Well, I know which one you prefer." "Well," said I, "let me come back again and I'll bring some persons along and get other opinions and make a decision." Next day or so I took to the studio two gentlemen of very fine education, who were jurists, and showed them the two statues. They were much pleased but seemed to prefer the statue which I called the Sacred Heart. So many people in these days identify the Sacred Heart and Christ. But they capitulated when some-

what in fulness it was explained that this from the beginning was intended to be a statue of Christ the King of infinite power. They thought it strong, but hardly too strong. Fearing that it might be too strong I wondered what effect it would have upon the feminine mind; so I brought in two middle-aged ladies and they also admired it, considered it strong. They too seemed to prefer the Sacred Heart presentation, but after a while got accustomed to the new Christ and capitulated. I then brought in two young ladies about twenty years of age, and their remarks brought forth the same conclusion. I called in then one of my best friends, who had helped me to start Loyola. He liked both statues but inclined toward that of the Sacred Heart. Said he: "Why didn't you choose the subject of the Sacred Heart to dominate the gardens of Loyola?" I replied: "Well, why should I?" He returned: "Well, when the men come to Loyola for retreat, many are down and out with troubles of various kinds and when they look up to the statue of the Sacred Heart and see His kindly face they would get a lot of consolation." I replied: "Well, we did not start this institution in order to produce a breed of men who would be running around looking for consolation. We wish the institution to produce men who will be willing to suffer for Christ, to make sacrifice after sacrifice for Him. Moreover, we wish Loyola to produce men who will have a rounded out idea of Christ; who will not think of Him merely as a God-man who will reward them, but as the God-man, King, who though kindly in this life and in eternity, will hold down in everlasting hell those who seriously refuse to follow His commands. I asked: "Which one of those two statues will make Mussolini afraid—Calles afraid—and at the same time not too much afraid?" Replied he: "For those purposes there is no doubt that this vigorous statue should be your choice." And with a smile I remember, Henry, when I put similar ques-

tions to your good self, you said: "Why, if this person (pointing to the quasi-Sacred Heart on the left) were to give me orders I might give him 'applesauce,' but if this one (on the right) were to give me orders I would at once get busy." All said that it was strong; that they had never seen a stronger Christ. I was anxious for someone to say that it was not strong enough. Mr. Raul and I finally decided, as you remember, in accord with the ideas of your good self and Mrs. Herbermann, that the statue for our place should be the active, strong one, and I then told the sculptor to go ahead and develop it in its third and final size working clay. It will be remembered that it is usual in the production of the finer works that the statue be made three times; first, in small size, giving the main ideas; second, in medium size, the greater surface of clay allowing more detailed expression of countenance, sinews of body, draperies, etc., and third, the full size (in this case from feet to crown 7 feet 2 inches—heroic) the greater surface giving opportunity for still more perfect detail.

On December 29th, 1930 I went to the studio to see the full sized statue in clay. It was veiled of course when I entered, and I sat down some distance from it to tune up my thoughts and feelings, without motion awaiting the unveiling. He dropped the veil. I was silent; walked all around it for twenty minutes without a word, and then went over and shook the artist's hand. "With possibly a few adjustments I think it is just the thing." We discussed every inch from the base to the top and we both sat down to think, and then made several minor changes. I told him that before finally settling it, I would go away and come back; and I did so a number of times, in the next few months, and he kept on working. On one occasion after sitting there for an hour or so, my apprehension still was: "Is it too strong?" Finally I jumped up and said: "Let's go out and get some little children and bring

them in and see if any of them are afraid of it." We went out and picked up eight boys and girls from five to fourteen years old and brought them in to face the statue one by one. I wish I could remember now the questions that I asked them under the feel and maybe the grace of the moment, but I cannot. I know, however, that they were not leading questions but were put so that they could be perfectly free and original in their answers. I remember, however, the following: "If you were naughty, would He punish you?" "Oh yes," said the little one. I trembled a bit. "If," said I, "you were bad and told Him you wouldn't do it again, would He still be angry with you?" "No," said the child, "He wouldn't be mad tomorrow." I felt better. To another: "Would He get angry and punish you more than you think He should?" "Oh, no," and spontaneously, "And He wouldn't think of it again." To another: "If you had any trouble on your mind and didn't know what to do, could you go and tell Him all about it?" "Oh yes, He would be nice." To another one: "Do you think He would be glad to take you to Heaven with Him?" Answer: "Well, if I were good." Finally, we brought in one little boy about fourteen years old, chubby, well dressed and evidently of nice refinement, and he walked off a little further from the statue and looked up for a while. Then, putting his right hand in his pocket and twisting around a bit he said, shaking his head: "No, I wouldn't be afraid of Him. But it seems to me if you got Him going, He could be pretty stern!" I patted the little fellow on the head, and went over to the grinning sculptor and said: "Your statue is finished. We have the imprimatur."

One thing, however, after that we changed. Said Mr. Raul: "I think, Father, if we threw back the hair of the head an eighth of an inch and gave a little higher forehead that it would be more intellectual." I looked and pondered and said: "Well, wouldn't that

take away some of the yearning look that we have striven to secure?" Said he: "Probably a little bit, but it might be better. Shall I change it?" I went out of the studio while he worked for four or five minutes, and then came back. I rather liked the change, but the look of yearning was somewhat lessened. He saw my perplexity and said: "Shall I change it back again?" I said: "Put it back again the way it was." I went out. He did so. I came again and was still perplexed. Six times he made that little change. Sometimes while I was outside the door which immediately faced the statue, he opened the door suddenly, sometimes slowly. Finally, I reasoned thus: We can make no mistake if we make the brow of Christ as highly intellectual as possible, but we might make a mistake by insisting too strongly upon a human preference for the deep intensity of the look of yearning. The hair was thrown back an eighth of an inch, and that is the way it stands today.

Finally, the statue now in plaster—not clay—found its way to the foundry of the Gorham Company in Brooklyn, and under the best expert care was cast in bronze by the *cire perdu* or "lost wax" method—the best. I went over with the sculptor to see it on September 23, 1931, and he declared every line of his original to be perfectly reproduced in the bronze—a nice tribute to E. Gargani & Sons, who carried on the work for the Gorham Company. I was so sorry that you were not able to go along as intended. The statue is made of United States Government standard bronze, 90% copper, and has the finish: "golden tint patina," about which we had previously held much discussion. Exposed to the elements of our climate the statue chemically should last about thirty-three thousand years.

On Thursday, August 13, 1931, Frank Diassi, our gardener, broke ground for the statue. He has been so faithful and was so interested that we let him have

the honor. We removed the marble fountain (on which are carved four mermaids) to the rectangular plot southwest of the sunken gardens over the old, large, concrete-walled water supply cistern. The sculptor, Mr. Raul, made this transfer and laid the concrete foundation as a gift to the institution.

I pause here a moment to recall what many men have said that Mr. and Mrs. Robert D. Foote, when they built our mansion, providentially built it for God, for even in its structure it so admirably suits our religious purposes. Also I have been told that Mr. Foote one time said that he hoped that finally his mansion would fall into the hands of a religious organization. When they designed the sunken gardens after the style of Fontainebleu, where the Vicar of Christ was imprisoned by Napoleon, it seemed in the providence of God that they built them for the reception of our statue of Christ the King. I remember how enthusiastically you agreed that that was the place for it—and we call it the Garden of the King. The size of the statue was accommodated to that setting. The statue of Christ the King is now in the place of the mermaid fountain, and the granite coping of the semi-circular pond serves as coping around the statue plot.

We pierced the eleven inch concrete bottom of the basin. We dug four feet two inches into the gravel below, and cement was poured in, the heavy liquid dove-tailing into the rough edges of the broken concrete bottom, making the new foundation of the statue a unit with the entire concrete bottom of the former pond. A mould was made above the concrete bottom and the cement poured into it so that the foundation is 8 feet deep. The pouring of the concrete took place on August 14th. The Sculptor himself was here in general charge. It is interesting to note that so anxious was he to have the foundation perfect that when a frog jumped into the thick liquid mass of concrete, a cry went up from the sculptor to stop the pouring;

and he would not let the process go on until after much difficulty the frog had been found and removed.

We let the concrete set for about six weeks and on September 24th we placed an hermetically sealed copper box in the cavity prepared in the foundation. In the box are copies of the Encyclical on Christ the King, the Encyclical of Pope Leo XIII on The Condition of the Working Classes, and also that of Pope Pius XI on The Reconstruction of the Social Order; also pictures and literature of the Retreat House, photographs of several groups of retreatants, some coins, rotogravure pictures illustrating the automobiles, airplanes and civilization of the present age; the Treaty and Concordat between the Holy See and Italy, etc.; also your own much coveted biography which you so reluctantly gave me and the biography of Mr. Bender, the donor of the institution; and a brief history of The Loyola House of Retreats.

A derrick was rigged near and just above the eight foot wall southwest of the statue's foundation, and the first section of the granite base, the disc weighing three tons, was lowered on to the concrete foundation; and afterward the granite pedestal weighing seven tons was lowered on to the granite base. The statue—marvelously all one piece—arrived by truck at 3:45 P.M., and was hoisted and put in place and uncovered at 6:50 P.M., Daylight Saving Time. The statue can never now be removed without lifting simultaneously both statue and upper part of the pedestal, as three long, strong metal pins were sunk into the holes previously filled with liquid concrete. The utmost caution had to be used to place the upper pedestal so that the pins in those holes would cause the statue to face the Mansion squarely. The granite is from Barre, Vermont, and George Brown and Son of Newark furnished and placed it and likewise erected the statue under the supervision of Mr. F. C. Jamison. Photographs were taken at various stages of the erection

and it is my hope that in the near future I shall be able to present you with an album, giving the stages of the work. The first press notice appeared on that same day, September 24th, announcing the ceremony of the unveiling of the statue on Sunday, October 25th, 1931. The following day we covered the statue with canvas, and for one month thus it remained.

There is something strange here that I want to tell you. Early last Spring, fearing that the cold weather, usually experienced at the end of October, when there occurs the Feast of Christ the King, and realizing how difficult it might be to hold outdoor exercises at that time, I intended to have the unveiling ceremony in early June; but a month before that time it could be foretold that the statue would not be ready. I then determined to have it on Sunday, September 27th, but on account of a neighboring diocesan celebration, that was found to be impossible. The next date set was October 12th, Columbus Day, but on account of previous diocesan engagements this also was found to be impossible. We were necessitated to have the unveiling on the most desirable of days, the Feast of Christ the King itself, Sunday, October 25th, in spite of all human calculation to anticipate that hallowed and religiously desired date. And you know how God preserved all the glorious foliage in its maturest, most colorful beauty, and gave us a warm, balmy day. Today, October 26th, it is cold—the foliage is gone.

One or two days during early October photographs of the statue from various angles were taken by Father John A. Brosnan, S.J., of Woodstock College, Maryland, for which occasion we removed the canvas covering. We copyrighted four of Father Brosnan's photographs, and, in obedience to the wish of our Holy Father the Pope to spread everywhere the devotion to Christ the King, we mailed fifty copies to chief newspapers of North and South America, Europe, Asia and Africa. With regard to the copyright which the sculp-

tor, Mr. Harry Lewis Raul of Orange, holds on the statue itself, I want to thank you for your good intention in arranging on your own initiative that he should pay something to the Loyola House of Retreats any time he duplicates and financially disposes of a copy of our statue, the original. You were kind enough to give as your reason that he had gotten here his ideas of Christ the King; but I must reply humbly, while that in part is true, yet never could those ideas have been carried out and perfected had it not been for the generous humility and genius of the sculptor. Many of the ideas were his entirely. As he said: "The making of this statue became a labor of love." Here also I want to express my admiration for the way in which you refused to have the name of the donor published; and likewise let me thank you for finally yielding in this to my importunity, and submitting your own judgment to what I thought to be for the good of our institution.

I want to thank you too, for giving me the quotation from scripture for the little tablet—which you insisted should be *little* and inconspicuously in the back of what I am pleased to call your monument: "Eructavit cor meum verbum bonum; dico opera mea Regi." (Ps. XLIV,2.) You gave me great edification when you told me that you used this expression every day in your prayer. It may please you to know that you have made that text a goodly part of my own prayer. It is most apt as an expression of your motives in giving this big gift of the King to the King. The words being difficult to translate into English, I gave the text to Miss Ann McCormack, who specializes in the teaching of Latin and Greek in the Brooklyn school system, and she returned me the following translation: "My heart bubbles over with a great thought; I dedicate my life's work to the King." The word 'dico' has for its parts, dico, dicare, dicavi, dicatus, and is synonymous with 'dedico', and thus we have

'dedicate'; and the word 'opera' followng it, implies succession of works. I marvel at the appropriateness of it all.

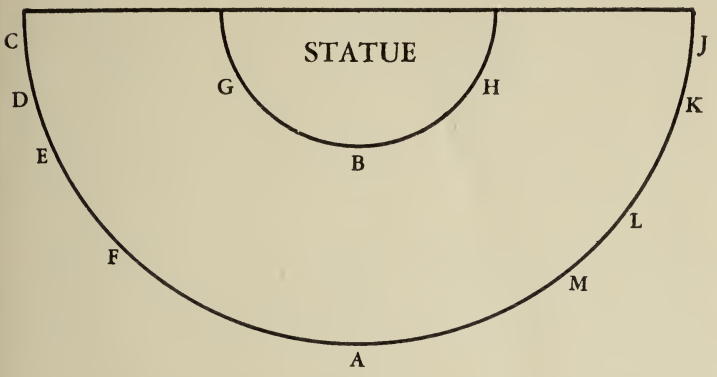
Likewise I remember the incident when you wished the inscription on the tablet of the statue to contain a dedication to my deceased mother because she had given three sons to the Society of Jesus. That is one occasion where your iron will did not entirely succeed, for I wanted you to dedicate it to *your* mother, following the motive of Mr. Bender's donation of our estate. However—and I am thankful for it too—you forced a compromise. By it the inscription indicates dedication to "motherhood" with two crosses, one for each of our mothers. I am sure they are both pleased as, with Christ the King in glory, they look down upon this embronzed word from you.

This again brings to my mind the copy of the little speech which you prepared for deliverance on the occasion of the unveiling of the statue, giving the motives of your gift:

> "It is consoling to think that so many will be benefited by this bronze expression of the truly great doctrine of Christ the King. Realizing the value of the faith given me by God and the peace consequent upon it, I make this gift my thank-offering to Christ the King; and it is my hope that this monument will help to make those who govern Church, state and family understand their responsibility to the Creator and make those who are governed have the understanding that their superiors possess authority from God, thus helping to stabilize human society by bringing to mankind the realization that over all nations and individuals there is a Superior Ruler, kindly but strong, who will reward or punish the greatest and the smallest. In appreciation of God's gift of faith which has brought me so much peace and which was augmented in me by my Mother, I make this gift my tribute to Christ the King, in memory of 'motherhood'."

It does me good to think of the stirring, good, sin-

cere emotion which filled you yesterday on the occasion of the unveiling of your monument. And there it stands, an embronzed lesson to last into generation and generation.



A Majestic, Ruling Christ with smiling invitation to approach.

B Majestic, Ruling with gentle invitation to come but with gentle admonition not to come too near as there is infinite distance between this King and man.

C Christ the Hebrew.

D Christ the teacher. } His features lose the racial

E Christ the preacher. } and become international.

F The kindly Christ, more and more kindly toward G. Crown in evidence.

H Note the wounds in the hands. Also the exultant, triumphant look.

J to L Again the Hebrew Christ in profile, but the Hebrew features again fade as He marches into the International World.

K to M The active Christ marching—the Leader of Catholic Action. Power in the chest.

M Emaciation of the Passion insinuated.

K to M The yearning Christ—Maximum yearning at M.

M Christ blessing the world with the right hand and with the left gathering the people ino His kingdom.

M to A Yearning passes into possession, Majesty.

H to M Crown not in evidence.

It seems to me that I should give you for your family records the meaning of your Christ the King as He is viewed successively from the different positions mentioned before, and the inserted chart may give clarity.

Let me recall again that it is an attempt to express in bronze the outstanding features of the doctrine exposed in the encyclical of Pope Pius XI, December 11, 1925. In the course of the thought upon the matter there was so much that needed expression that a *statue* bringing out the doctrine seemed an impossibility, and it seemed that only a series of statues or a moving picture film could expose the thought. However, the sculptor brought out the main ideas by giving different expressions to the statue at different angles as you approach it and walk before and around it in a semicircle. In general, Christ is portrayed standing on clouds and stepping out of clouds, signifying that He is the King of both heaven and earth, in accord with His words: "All power is given to Me in heaven and on earth." The dove is the symbol of the Holy Spirit. Notice that the wings are lifted. No bird is ever on the ground with its wings lifted except in the moment of arising or alighting. Imagining a line drawn along the head and tail of the dove, it can be seen that the dove has come from on high, and this recalls the incident of the Baptism of Christ in the Jordan, when a voice was heard from the heavens saying: "This is my beloved Son in whom I am well pleased," and at that moment, the Holy Ghost, sent by the Eternal Father in the form of a dove, descended upon His Son made Man. You have, therefore, an insinuation of the Holy Trinity. Likewise, the dove indicates that the Kingdom of Christ is under the guidance and inspiration of the Holy Spirit, that authority is not man-made, but God-made—the root of the antithesis to laicism.

Approaching the statue distantly from the front, you get the view (A) of the Majestic Christ, but with all the majesty there is something of a winning smile

of welcome. When, however, you have come within twelve feet or so (B), the expression changes to one which might be put into words coming from Christ: "Stand now, you have come close enough. Remember, I am Creator, and you are Creature."

Changing position and now standing close to the garden wall (C) at the left of the observer so as to observe the profile of Christ, you will notice brought out with distinctness the Hebrew features—indicating that the prophecies revealed that the Messiah would be of Hebrew origin.

Stepping ten feet further from the wall, moving in a semi-circle with radius of about thirty feet (D), the Hebrew features disappear, for this King is not only Jesus of Nazareth, King of the Jews, but is the King of all Nations—an international Christ,— and the features are of no one nation, and are purposely modern. At this point also you will find that the statue portrays Christ the Teacher—teaching His origin, who He is, what is His doctrine.

Stepping about six feet further along the semi-circle (E), He becomes more active in His teaching and we see Him as Christ the Preacher.

At a point about forty-five degrees from the starting point of the semi-circle at the garden wall to the left of the observer and to the right of Christ (F), the statue portrays the kindliness of the Sacred Heart. And if you go now in a straight line toward the statue you will find that the kindly expression continues and continues so that you might go right up under that arm of Christ and find refuge there. It will be noted that the crown is not at all emphasized in the statue, for Kingliness is in the bearing and needs no crown. However, the crown at this point has its maximum distinctness in order to bring out the idea that though He is kind, yet He is King, and there must be no presumption upon His kindness.

Passing now to your extreme right as you face the

statue, and crossing to the corner of the garden walls to the left of Christ (J), we find an entirely new statue. It portrays the Active Christ—the Christ of Catholic Action—the Leader. It is the Leader rather than the Commander. This King is not one who stays behind the ranks and orders His soldiers to go forward to the danger front, but One who *leads*—and who has led. Note that the activity is brought out to great extent by the right knee, which you hardly notice, and by the neck and shoulders. I remember that in the initial stages of thought, when I had just about abandoned the idea of having the King seated, I did not know just how much activity ought to be put into the figure. In trying to express myself to the sculptor, I walked around his studio and came upon a small equestrian statue, the rider suddenly tightening the reins and bringing the horse to its haunches—"That's almost it," I said. The sculptor replied: "That is what we call in art, 'arrested action.'" "That's it. No one knows just how powerful He is—He's infinite!" Note at this point the implication of irresistibility and power in the chest.

Walking a bit rapidly now in a semi-circle away from the south wall (K to M) and keep your eye steadily upon His shoulder, neck and right knee, the figure almost marches with you!

At about forty-five degrees from the wall (M) note in the eyes, the head and neck the expression of yearning for something—namely the extension of His Empire. This is especially to instill interest in foreign missions.

At about forty-five degrees (M) note the right hand blessing the world as He marches, while with the left hand He gathers the people of the world into His realm.

While you move now (M to A) to a position immediately in front of the statue, you see that the expres-

sion of yearning passes into that of possession and you have again the original front view of majesty.

In general there is to be noted the strong virility of Christ. The figure portrays the fulness of manhood and contentment, while simultaneously there is portrayed the emaciation of the passion and yearning for further conquest, (M).

The wounds (from H) in the hands indicate His priesthood and also His title to rule by His *purchase* of us. ". . . You were not redeemed with corruptible things as gold or silver, . . . but with the precious blood of Christ," (I Peter I, 18, 19) ; ". . . You are not your own, for you are bought with a great price." (I Cor. VI, 19, 20).

An exultant, triumphant look can also be seen from Point H. It brings to mind the Ascension. Let me add some further details of the work—

The Dove, which was deemed so apt an expression of numerous ideas of the encyclical, offered many difficulties to the sculptor. Hours were spent adjusting various clay models of various sizes. If the dove were placed further from the face of Christ it lacked unity with the figure. If it tilted too little or too much, it obscured the countenance, or it looked unnatural, and only after much labor was the present position found. Mr. Raul patiently kept and watched two doves in his studio for a whole year in order to secure the proper size, naturalness, the best position of the wings.

For a proper Crown, the sculptor searched through many illustrated volumes of ancient art and history, and finally a simple coronet was decided upon.

At first, we had a short sceptre in the hand of Christ, but it was removed in the general progress of conviction that the royalty should be expressed by pose rather than by smybol, and because the sceptre would duplicate the significance of the crown. Also the hands needed to be free in order to allow of various

interpretations from other angles. Something of a least common denominator of expression had thus to be embraced in order that for instance there might be portrayed from the front, possession of the world; from another angle, the teaching gesture; from other angles, the blessing gesture, the welcome gesture, the stand-off or restraining gesture; from another angle, the gesture of leading. Again if the palms of the hands were turned a little too much upward it gave the impression of appeal which is contradictory to the note of authority; or if the palms were too much downward, they in general repelled, which likewise would contradict other qualities of Christ.

With similar care he searched through many records for authentic draperies, and the folds of the clothing were many times changed, especially the horizontal folds which might tend to dwarf the figure. It was thought that maybe the right thigh of the figure was not sufficiently draped, but the sculptor maintained that a semblance of muscularity there would give strength to the figure.

In February 1930 I happened to show a photograph of the first figure, the eighteen inch sketch, to Father Charles J. Mullaly, S.J., the Editor of the *Messenger of the Sacred Heart.* Father Mullaly maintained strenuously that any Statue of Christ the King should manifest visibly the Sacred Heart. Against this I argued that such portrayal would be out of harmony with that part of the Encyclical which discusses the various formal objects of devotion to Christ. Father Mullaly mailed to me several papal documents which he said upheld his view. Not being able to find vindication of his opinion, I submitted the documents and the arguments to Father LaFarge who, after consulting other Fathers on the staff of *America,* gave as his and their decided opinion that the visible portrayal of the Sacred Heart would be confusing and out of place.

One of the chief specifications given to the sculptor

in the beginning was that the statue should be a practical lesson for modern man. For example, it would be a disappointment if any person were to leave with an outstanding idea that this statue belongs to such or such a school of art. The sculptor made Him a modern Christ.

It should be noted that the best study is made on a cloudy day, or in the morning or evening when there is diffused light, for any shadow puts upon the figure lines not placed there by the sculptor, and thus the expression is changed. Every line was studied.

In art circles, the statue will be known as "Christus Rex," and therefore this was inscribed beneath the feet of Christ. The Latin was used instead of English as the universal language reflects the universality of His Kingship.

Some of the foregoing I attempted to put forth in a radio broadcast two days before the unveiling. Through the influence of Mr. Joseph M. Byrne, Jr., fifteen minutes were given me gratis by Mr. L. Bamberger over station WOR.

There stands our King.

So many things were in progress at the ceremony of the unveiling before the 7000 persons yesterday afternoon that it might be well to give you a brief record. Mr. William J. Morrison, Jr., of Ridgefield Park, was the Chairman of the occasion. It was the Hon. Frank J. Murray, Mayor of Orange, New Jersey, the home town of the sculptor, who made the speech of acceptance of the statue in the name of all our retreatants. Our Provincial, the Very Reverend Edward C. Phillips, S.J., accepted in the name of the Maryland-New York Province and the whole Society of Jesus. The Rt. Rev. Monsignor Edward J. Ellard blessed the statue and made a speech of acceptance in the name of our beloved Bishop of Newark, His Excellency, the Rt. Rev. Thomas J. Walsh, D.D., J.C.D. I, as joyful as weary, attempted to express acceptance in the name of

Loyola. Mr. Arthur T. O'Leary, of New York, one of our most vigorous leaders, made the chief address. The music was furnished by the Boys' Band of St. Vincent's Church, Madison, N.J. Did you wonder at the appearance of children in the program? We wanted to expose most of the doctrine of the occasion, and laymen could do it only with long speeches; so we let little children lisp it simply to the world. The seven little ones, who, before the microphone carried on the catechism class and who afterward ran dancing down the lawn, climbed to the King and flung flowers up to Him at the moment of unveiling, were Marie A. Dempsey, Joseph J. Grady, Marie T. Dempsey, Louis F. Tremallo, Ruth B. Ehlers, Richard Cancel, Francis A. Moran—boys and girls of Bayley Grammar School, and their matron was Mrs. Henry C. Cancel. It will be interesting to you to know that my brother, Father William A. Storck, S.J., who first introduced me to you, gave the children two or three rehearsals; and great help was given through all the preparation by Mrs. Raymond Reilly and Miss Ida Spadola. Moving pictures were taken by Mr. Frank J. Radel of Maplewood and Mr. Charles F. Gehrmann of Bloomfield, and the actual falling of the canvas veil was caught by the camera. It was Mr. Henry C. Cancel, the manager of our institution, who contrived the entirely new device for unveiling. The veil of the statue dropped at the moment of the great crash of cymbals in Wagner's "Entrance of the Gods into Valhalla," and after a sixty second pause in which all present in the gardens stood in silent salute to the King, the Halleluiah Chorus of Handel was rendered. Finally, what gave us one of our greatest pleasures was that your beloved daughter, Marianna, formally unveiled and brought your King into open day.

I think you are entitled to the consolation of a record of the speech which was made on this occasion by the Provincial of the Maryland-New York Province of the

Society of Jesus, the Very Rev. Edward C. Phillips, S.J. It was as follows:

"Rt. Rev. Monsignori, Rev. Fathers, Mr. Herbermann, dear Friends:

It is with sentiments of very special gratitude that I come here today to accept in the name of the Maryland-New York Province of the Society of Jesus, Mr. Herbermann's gift; a gift carrying with it an inspiration sorely needed in these troublous times; a gift most appropriate to an institution such as this, the one end and aim of which is to make better known to men Christ the King and to fire their minds and wills with the determination to acknowledge in their own lives and to proclaim to the whole world the supreme right of Christ to rule among men. I said this gift carries with it an inspiration sorely needed today; the governments of the world in many places are arrayed in open warfare against all that this gift implies; and yet even prescinding from divine revelation history itself should teach all who have eyes to see that no government which rejects God and outrages the principles symbolized by this gift can hope to endure in peace. It is likewise true that no individual can neglect fealty to Christ without sowing the seed of destruction which will ultimately result in his own ruin.

The lesson therefore of Christ's kingship is a great blessing both to nations and to individuals and hence it is most fitting that we should be grateful to the donor of this gift and should express our conviction that the lesson it carries with it will work great things in the lives of the noble-minded and generous-hearted men who come here week after week to deplore with humility their past failings, to pledge with generosity their present loyalty and to receive in abundance strength for the future. Thus they both in themselves and in those whom their example can reach will be able to spread more widely the Kingdom of God among men, and bring nearer to realization the day when all will acknowledge Christ our King Whom to serve is to reign."

Our Holy Father Pope Pius XI says: "It is our duty now to minister to the needs of the present day and to provide an effective remedy against the plague which

has corrupted modern society. That plague is laicism." Let me insert here a definition of Laicism, which you, Henry, are aiding the vicar of Christ to combat. It is taken from the Catholic Dictionary (p. 538) edited by the Universal Knowledge Foundation, New York:

> Laicism, exclusive administration of affairs of the church by laymen, Anti-clerical proponents of a separation of Church and State laicize by measures of governmental supervision and control, functions that for ages belonged to the Church: education, marriage, hospitals, and charity organizations and maintenance of parishes, churches, convents and other religious institutions. Historically it appeared under various forms: Gallicanism, Febronianism, Josephinism. In more recent times laicization has also been called secularization, e.g., the anti-religious laws of France and Mexico. A laicistic program, denying the value of religious ideals for the civic, political and social life of man, prevents the Church from functioning, beyond the vestibule of her temples of worship.

Everyone was deeply impressed with the speech of Mr. Arthur T. O'Leary of New York on "Laicism." His deep stentorian tones rang through the gardens with such authority that a gentleman afterward said: "Heavens! That man could command five armies!" Leaders! We want to produce and advance them! His voice made the text soar high in meaning.

Here is the text:

"Though the national census figures give us nearly one thousand times the number of Catholics of one hundred and fifty years ago, it is a lamentable fact that the influence of Catholicism upon our cultural life is insufficiently discernible. In so far as we are affecting the laws and institutions, the intellectual, business, industrial and civic life of the nation, it

matters little whether we number one million or twenty.

That our nation is still Christian in its laws and culture is not due so much to *our* Catholicism as to those doctrines of Catholicism or Christianity, which Protestantism originally took over and now retains, but which are now so mixed with those ancient theories called modernism that the Apostles would not recognize the Christ that is preached from some of their pulpits. Now that they are being forced to compromise with the new morality by which wrong becomes right by majority rule, the Catholic Church, teaching all the doctrines of Christ, for all men and for all time, is almost alone in contending for the natural rights of the individual, the family and the church.

Although the Holy Father foretold what has now come to pass, we did not listen to his warning and would not heed him now were we not straitened on every side by what are called economic conditions.

Three years ago we boasted that we were the most prosperous people on earth. A new era was announced and poverty was to be abolished. Apparently, it had been demonstrated that our nation could prosper and that our people could be happy without God. Blinded by our apparent progress and prosperity we have not observed the gradual abandonment of Christian principles and the substitution of what is worse than the old paganism. This change appears in all phases and activities of modern life—in press and on platform, in commerce and industry, education and literature, stage and screen, civic and social affairs, and in national and international relations. These are becoming divorced from divine religion, and we are witnessing a national apostasy from God. Events in Mexico, Italy and Spain are more advanced stages of the process, while Russia banishes Christ and God with the thoroughness and ferocity of a Nero or Diocletian.

But that industrial tower of Babel with no spirituality has collapsed, that gigantic machine with no religion, has broken down. The bankers, capitalists, statesmen, scientists—all the great and wise of this world, confess their utter helplessness and throw up their hands in surrender and despair. Thus, is finally and crushingly answered the familiar argument that our faith handicaps nations as well as individuals in attaining progress and prosperity.

There has been no black death or other visible plague, no famine, blight, drought, flood, earthquake or conflagration; the earth abounds in fruitfulness, the banks are filled with gold and yet unemployment is widespread, and economic fear is chilling the hearts of millions, who are bereft of all spiritual and supernatural hope in their trials and tribulations.

This invisible pestilence, this mysterious disease that baffles the genius of this world was diagnosed in 1925 by Pius XI, who, in instituting this feast of Christ the King, predicted that the continued denial of the Kingship of Christ, would bring us to our present plight. This peculiar disease of our age, this laicism, as the Holy Father called it, took root centuries ago, with its denial of the empire of Christ over nations as well as individuals. This was followed by Civil interference with the spiritual affairs of the Church and its teaching office and rejection of Christ as the educator of mankind. By degrees His religion has come to be regarded as subject to the civil power, functioning only within the walls of its temples of worship. Nowadays, natural and humanistic systems are displacing the divine, and millions are satisfied to do without God. In other words, modern society, in its national, international and domestic affairs, is denying to Christ the rights of His royal dignity and power over all nations and all peoples. His kingship embraces all human nature and rests upon His possession of all power in heaven and on earth. It implies a recognition that in Christ is found that only real source of prosperity for the state. It regards Him as the true principle of Civil obedience, in that the citizen of the state should obey its representatives only because, in man, he sees the image and authority of Christ. With no higher source of civil power and with authority derived only from man, there is left no satisfactory reason why men should be subject to each other. Thus, without Christ, the whole fabric of human society is doomed to the failure foreshadowed by the appalling discontent, disorder and misery that fills the world of today. The Holy Father has clearly pointed out that these afflictions can be removed only by recognizing and furthering this empire of Christ. In inaugurating this Feast of Christ the King, he summoned us to active participation in overcoming this apostasy of Christianity and in bringing back the nations to their God.

We must begin with ourselves and our fellow Catholics, through the week-end retreats such as are given here at Loyola. Those of us who have done so know that if one out of a thousand Catholics could be induced to make one, the principles of Catholicism would begin to work in that crusade of love that is the foundation of the Church of Christ. This is the revelation of Christ's kingdom that amazes almost all first retreatants and brings them back year after year. Thus is being recruited a trained and courageous lay apostolate, which, by the power of example, will oppose the forces of paganism and irreligion. Such a group, will win over the men in our colleges and professions, offices and factories, make them realize their responsibility as Catholics and divert them from the pagan currents of the day. This is the only force that will enable us to stem the tide. From its ranks will come the lay leaders grounded in Catholic principles and secular learning and equipped to meet the apostles of the new paganism on their own field. Then will begin to operate that spirit of love of God and of neighbor that can so warm the heart of man as to change the face of the world. History records many stories of changes in the life of millions wrought by the patient, persistent aggressiveness of humble men of faith and vision.

A solid conviction, that this is the only remedy for a world that has lost its anchor and slipped its moorings, has produced this glorious reminder of the Way, the Truth and the Life. As, in the old world, the magnificent temples of God speak of the faith of their builders, so, here at Loyola, this beautiful bronze is eloquent of the donor's belief in the efficacy of the doctrines of Christ. It will inspire the retreat directors who personify the perpetual sermon here dedicated.

May the higher dedication of their lives stir us to greater activity in the retreat movement. May this statue be here, when from thousands of retreat houses all over the land will go up that prayer of the early Christian martyrs, that prayer of the recent Mexican martyrs, that prayer of everyone here—Long live Christ our King."

My own speech was a feeble attempt to make the point that one of your great thoughts in life has been to link the nations of the world in friendliness in

Christ—that this was born of the grace of God and your big-minded Presidency and Ownership of The American Export Lines, whose ships and business kept you in contact with the needs and opportunities of the two hemispheres—that gratitude for the great peace resulting from your faith initiated fervidly by your Mother, was the MOTIVE of this great gift of "The International King."

Several times I have been asked why I did not guide the disposition of these $25,000.00 to some more useful or urgent project. The question took me back to the time of the Apostles and our Lord's remark to Mary who at the banquet cracked off the neck of her alabaster vase and drained the ointment out upon His head; and I am glad to help the fulfillment of the prophecy that the odor of her good deed would go down even to the end of time.

Henry, I would like to go on and on, for my mind and heart are full; but there are other things to be done for your King. His Kingdom needs advancement. We are all grateful to you and to Mrs. Herbermann, to your son, Carl, and to your daughter, Marianna, who share with you the joy in your gift of this granite-enthroned mass of meaningful bronze. And there is One above whose return gift will be more lasting than bronze—'ære perennius.'

Ever gratefully and affectionately in Christ,

HERMAN I. STORCK, S.J.

A. M. D. G.

THE FUNCTION OF SCIENCE IN EDUCATION

A Talk given over Station WNYC March 18, 1936
by

Rev. Francis W. Power, S.J.
Professor of Analytical Chemistry
Fordham University, N. Y. C.

The function of science in education is naturally such a big subject that I shall have to narrow it down in order to give it even a superficial discussion in the next few minutes.

In professional schools where science subjects are considered as an end in themselves, such as are schools of medicine, dentistry, engineering, and certain graduate departments of the Universities, these subjects naturally take first place in the curriculum. I propose, however, to exclude these schools from the present brief discussion and confine myself to those schools where science subjects are considered either as preparatory to professional courses or as helping the college student better to fit into and interpret the world in which he is to play his part.

These functions of science in the curriculum of the ordinary arts college can be considered under the two aspects of formation and information. The young man or woman of today who is to work in a world so filled with applications of experimental science should have traced out for them in at least a sketchy way the paths whereby these various applications have been derived from the fundamental laws of nature. Nature is mysterious enough, to be sure; but I think that it is well to point out to our students how these naural laws have been made to serve our needs not through any unintelligible hocus-pocus on the part of some mysterious superman, but through a patient and logical procedure, carried out usually by many men, whose genius

as Edison used to say, was 10% inspiration and 90% perspiration. Tracing back our modern scientific marvels to the simple physico-chemical laws on which they are based is one of the surest ways of debunking the popular myth of the almost supernatural inspiration of scientific pronouncements, especially when made as often happens by some great scientist talking on a subject about which he knows very little.

It should be brought out to the students that while many of the statements of fact in their text book may be the result of simple, direct observation, others on the contrary may be the fruit of years of patient labor. Nature seems very loath to yield up her secrets, and the student should be brought to have a profound respect for the achievements of true research and for the men who conduct it. It seems now as though all the easy things have been done; the problems we now attempt to solve are usually of extreme difficulty and the results often lead us into conclusions which appear to be either contradictory to everyday experience or contradictory among themselves. I shall refer to this again in a few moments.

It is important in this connection, I think, to teach the students to have a most profound respect for scientific *facts* and for the men who have discovered them, and to have a correspondingly profound distrust for scientific theories and for the "scientists" who try to sell them as facts. The quack, the faker, the tabloid scientist can easily be distinguished by his dogmatism and his cocky assurance; the true scientist by his caution and humility. The basic reason for this difference lies in the fact that only a well-trained scientist fully appreciates or is willing to admit the extremely shaky theoretical foundations which underlay his magnificent edifice of facts. I do not see any particular harm in pointing out to students of a certain intellectual maturity that despite the enormous amount of factual material in the basic sciences of chemistry and

physics, the fundamental problems common to both are in a state of bewildering confusion. These problems are the structure of the atom and the relation of matter to energy. Since the overthrow of the comparatively simple classical theories of 50 years ago started by the discovery of radium, new discoveries have added fresh complexities to these age-old problems. The electrons which we used to think of as nothing but minute material particles are now shown to partake of some of the properties of a wave in a medium; and ether waves which we used to think of as nothing but periodic disturbances in a hypothetical medium now turn out to possess some of the properties of material particles. The straight quantum theory which conceives of energy as coming in bundles or darts explains some forms of energy transfers such as light and X-rays, but breaks down in explaining such radiation as is carrying my voice to you from this radio station. The old fashioned ether theory does very well explaining radio waves, but is useless when one is dealing with ultra violet or X-ray radiation. A certain famous physicist is quoted as saying that he used the quantum theory on Mondays, Wednesdays and Fridays, and the classical ether theory on Tuesdays, Thursdays and Saturdays; and on Sundays he was so mixed up that he couldn't use either of them. To such an extent are these fundamental problems unsettled that many leading physicists have been led quite logically, in the so-called Uncertainty Principle of Heisenberg, to the long exploded theory of Kant that a thing becomes positively distorted from what it really is just as soon as we turn our attention to it to make it the object of our investigation. I think it essential for the students to know these things if for no other reason than to teach them intellectual humility and to enable them to distinguish between real scientists and fakers. My own experience coincides with that of most people, I think, in that the greater a scientist is and the higher

he stands in the estimation of his professional colleagues, the less likely he is to make categorical and dogmatic statements about "what science says."

I would caution the students, however, not to go to the opposite extreme of contemptuous skepticism of all scientific pronouncements. It is quite true that scientific theories change sometimes over night and that the confidently accepted explanations of today may be found in the scientific boneyard tomorrow. This, however, is as it should be. No one will be satisfied with a partial explanation if a fuller one can be found; no one will adhere to a theory no matter how satisfactory once a new fact has been discovered which clearly contradicts it. New discoveries and new explanations are being made at the present time at a rate that is positively astounding. For example, the scientific journal Chemical Abstracts, published by the American Chemical Society, lists every two weeks brief resumes of the work done all over the world in chemistry and allied branches, and during the year 1935 no less than 52,600 articles had been abstracted and 20,000 patents listed, all making a total of 4,100 pages bound in three large volumes, with an extra volume for the indexes. And this is only in one of the fields of experimental science. Small wonder then if our explanations of natural phenomena are subject to kaleidoscopic change. The thing for our students to keep in mind is not to take scientific theories more seriously than scientists do themselves. The man who is most thoroughly satisfied with a theory is the man who proposes it; his scientific colleagues are usually not so tolerant of it.

If you want to know how seriously scientists take one another's theories you would do well to attend a scientific meeting some time and listen to the discussions following some of the papers read. After some one of the learned gentlemen has proposed some pet explanation of his own, several of his equally erudite colleagues will very often get up and shoot the learned

gentleman's theory full of holes. This is done very scientifically, very thoroughly, and sometimes even very politely. That is how science grows—by fresh discoveries and by the give and take of intellectual competition.

About 10 years ago a certain famous chemist received a medal for his work on one of the compounds produced by the thyroid gland in the body. He had been working on this problem for many years; he now announced the formula for the compound, gave his proofs for it (such as they were) and told about the various related compounds he and his associates were making. He had not yet found the clinching proof of actually making in his laboratory a compound identical with the natural compound, but he was quite definite in stating that he was on the right track and that it was only a question of time before he could give this final proof. At the very time this man was receiving his medal for this work an obscure young Englishman was quietly working on the same problem but with an entirely different theory in mind. The very next year, in a series of brilliant papers, this young man completely demolished the theory of his distinguished American competitor. He clearly proved this gentleman to have been on the wrong track from start to finish; he proposed his own theory and proved it up to the hilt; he then showed how he had not only made in his laboratory a compound identical with that found in the body, but clinched the proof by a clinical test. The American chemist, of course, withdrew his theory and was a big enough man to congratulate publicly his young competitor on having done such a masterly piece of work. This is only one of a series of horrible examples which should be proposed to our students to show them that scientists themselves are the severest critics of one another's theories, and that not until these theories fall into the hands of popularizers do

they become invested with the divine inspiration of "Science."

In somewhat this same connection I would point to students in their science course to distrust *simple* explanations, especially in biology and biochemistry. It is true that as far as we know the universe goes along under a few very simple physical laws, absolutely rigid and iron-clad in their operation, and exceptionable only by their Creator; but the problems of expressing the resultant of these laws in a particular concrete case is a staggering task, chiefly because of the almost infinite number of bodies concerned. A volume of air no bigger than the head of a pin contains so many molecules that if they were divided up equally among the 100 million inhabitants of the United States each person would require about 8 years to count his share, counting 3 molecules per second for 8 hours a day. Everybody knows that if you take the pressure off of a gas or heat it up the gas expands. It is perfectly true to say that the volume of a gas varies directly with the temperature and inversely as the pressure. But if you try to express mathematically what the precise volume of any gas will be for any temperature and any pressure you are setting yourself a pretty big problem. There are probably about 125 mathematical equations that have been proposed for this purpose. some extremely complicated, and none very satisfactory. The simpler the mathematical expression, the less closely it fits an actual case; we gain precision at the expense of simplicity. Naturally too, exact predictions of the behavior of more complicated systems become increasingly difficult if not altogether impossible. If we have to resort to very involved expressions to predict and explain the behavior of such a simple thing as a gas, what success may we expect when dealing with such a thing as a living cell, which has been compared to a battleship packed with machinery as delicate as that of a wrist watch?

Finally, that function of science in education which is the most obvious is probably the opportunity it gives the students to check up on their own personal accuracy and their powers of pertinent observation; to learn a little about the methods used by scientists in their work; to satisfy their intellectual curiosity and their pride in accomplishment; and to learn that scientific achievement depends on intelligent criticism and a close attention to details; and that measurements which are "good enough" are very frequently good for nothing.

A. M. D. G.

HISTORY OF THE JESUITS IN THE PHILIPPINES, III

A Brief Sketch

THOMAS B. CANNON, S.J.

MARINDUQUE MISSION

In 1622, at the request of the secular clergy, the Province was entrusted by Archbishop Serrano with the spiritual government of the island of Marinduque. It was a very hard mission. A Japanese Jesuit Father P. Augustin Bota, exiled from his own country, labored among the Japanese people in Marinduque till his death in 1631.

PARISH MISSIONS. Twelve new missionaries arrived in 1622. In the following year, Jesuits began to give missions in the parishes of the secular clergy; a number of Filipino priests had been put in charge of parishes, and they were more friendly to the Society than the Spanish priests of other Orders.

CANONIZATION OF IGNATIUS AND XAVIER. In June 1623, notice came of the Canonization of St. Ignatius and St. Francis Xavier. The Archbishop made both feasts holy days of obligation, asserting that Xavier had preached in Mindanao. The Archbishop sang the "Te Deum," in the presence of the Governor-General. Pieces of artillery were fired, bells were rung, thousands of candles and many bonfires were lighted, and there was great public rejoicing. The city was lighted at night like midday.

SAN IGNACIO UNIVERSITY

In 1623 the College of San Ignacio became "the Royal and Pontifical University of San Ignacio." The Bull of Pope Gregory XV and the Royal Cedula of King Philip IV granting the faculty to confer degrees in Philosophy and Theology were received in that year.

On the eve of St. Ignatius' Day, a great celebration was held in Manila. Trumpets and tin horns tooted all night long; the students of the university paraded through the city on horseback, each student between two patrons, selected from among the most prominent men of Manila, and followed by pages. The line of march led to the Archbishop's Palace, where the Papal Bull was read. (The Bull was dated 1621.)

It was at this time that the custom was inaugurated of having one or two of the students finishing their studies put on a "grand act" in the matter of the whole course. A defense in Moral Theology also became an annual affair.

At that time the nearest university was the University of Mexico. Before San Ignacio received the royal and papal charters in 1623, many Spaniards were forced to go to Mexico for their higher studies.

Contemporary writers reported that San Ignacio University was housed in a beautiful building and that it possessed a library which had no equal at that time in the Philippines.

THE DUTCH. In 1624, a Dutch fleet appeared at Corregidor. The Spaniards sent against them a squadron with which three Jesuits sailed as chaplains.

MARINDUQUE MARTYR. On Oct. 4th 1625, Fr. Juan de las Misas, a Mexican, was martyred in Marinduque by Moros from the south. He had studied at San Jose.

NEW MISSIONERS. Twenty new missionaries arrived in Manila about the same time. Many of these Jesuits who came to the Philippines in the 17th century were not Spaniards; they were Italians, Germans, Flemings; but they practically renonuced their own nationality in order to increase their effectiveness. They even changed their names to the Spanish equivalent, in order to conform to custom.

MORE RAIDS. In 1626, Moros from Jolo overran the Visayan Islands. The superior of the Visayan

misions sent Fr. Sarsali to Manila for help. The Mayor of Cebu, with 100 Spaniards, invaded Jolo and destroyed the town.

THE SHRINE OF ANTIPOLO

The year 1626 saw the beginning of the shrine at Antipolo. The statue of the Virgin of Antipolo was brought in this year from Acapulco in Mexico by the new Governor General, Don Juan Niño de Tabora, who presented it to the Society. According to one version of the tradition, the statue was found on the beach, supposedly having floated from Mexico. For a time it remained in the Jesuit church. It made seven trips to and from Mexico, and as a consequence came to be known as the statue of Our Lady of Peace and Good Voyage. Many wonderful stories are told of the protection of Our Lady on these voyages to Mexico. In 1637, the Provincial, Fr. Juan de Salazar, built the church of Antipolo, and dedicated it to Our Lady. The statue was placed on the altar, and soon Antipolo became a famous shrine of yearly pilgrimages. (The three hundreth anniversary of the arrival of the statue was celebrated in Manila in 1926, when the image was solemnly crowned by the Archbishop on the Luneta, in the presence of a hundred thousand people.)

Expedition to Formosa. A year later (1627), several of our Fathers accompanied an unsuccessful expedition to Formosa, then held by the Dutch; the enterprise had for its object the conquest of the island in the name of the Spanish King. This would have left the Dutch no headquarters from which to conduct their pirate raids.

Martyrs. The news of the beatification of the Japanese Jesuit Martyrs in 1627 made a great impression in Manila. Yet in the same year, and in the same Manila, another Jesuit martyr was put to death,—Fr. Tomas de Montoya, a Mexican, who was

poisoned on July 14th, 1627. He had spent 32 years in the Philippines, as professor of Latin, professor of Theology, Master of Novices and missionary.

PRESS. A new printing press was set up in the Jesuit university in 1628, and until the Suppression, all the publications of the Society were printed by it. It was known as the "San Ignacio University Press." In 1768 on the Suppression of the Society, it became the Seminary Press.

PESTILENCE. The year 1628 was a year of pestilence which carried off many of the people of Manila.

COLLAPSE OF THE CHURCH. At one o'clock in the morning of Nov. 25th, 1628, during a severe earthquake, the Jesuit Church of Santa Ana in Manila fell to the ground, totally ruined. The Augustinians offered to lend their church to the Jesuits for the celebration of the feast of St. Francis Xavier.

ILOILO CHAPLAIN. In 1628, at the request of Governor Tabora, a Jesuit was sent as chaplain of the *praesidio* at Iloilo, and as missionary among the people. The Society had been out of Panay for 12 years. A mission was also founded at Ilog, in Negros.

DESECRATION OF CATHEDRAL. During the governorship of Niño de Tabora, the Blessed Sacrament and the sacred vessels were stolen from the Cathedral; the Archbishop, Msgr. Miguel Serrano, in great distress, walked barefooted to the Jesuit house, "to weep with the Fathers." He did great penance, and finally died of grief in 1629.

ANOTHER MARINDUQUE MARTYR. The mission of Marinduque gave its second martyr to the Church when Fr. Dominic de Penalver, a Spaniard, died of poison on Feb. 16th, 1629.

MISSIONS AT DAPITAN AND MINDORO

In 1631 a permanent mission was established at Dapitan in Mindanao by Fr. Pedro Gutirrez. With him was Fr. Juan Lopez, who was the first to evangel-

ize the Subanos dwelling along the coast near Dapitan. In the same year the spiritual care of the Island of Mindoro was handed over to the Society; and a mission was begun in Naujan, among the Manguianes; but soon afterwards, Mindoro was given back to the secular clergy. In Cavite, the mission of Maragondong became a real center of Christianity, as a result of untiring labor on the part of Jesuit missionaries. These works of zeal were probably made possible by the arrival of nineteen young missioners in 1631.

SAN IGNACIO CHURCH

The Univesity Church of San Ignacio, built by Fr. Antonio Campion to replace the ruined Church of Santa Ana, was completed in 1632. Some years later it was consecrated by the Bishop of Nueva Carceres. (The ruins of this church remained until 1895. At present, barracks of the American Army occupy the site, in what is known as the Cuartel de España, on General Luna St.)

THE GIFT OF A LEPER SHIP. In 1633, as a climax to the Japanese persecutions, and a protest against the interest which Filipino Catholics had taken in the troubles of the Japanese Church, the Shogun of Japan sent a ship carrying 150 lepers as a "gift" to the Philippines, saying that he had heard of the special care which Christian priests and people were accustomed to bestow upon the diseased and the maimed! At first, on hearing of this, the Spaniards of Manila were ready to go to war with Japan; but Christian charity finally won the day, and the lepers were received in a solemn procession and lodged in a suburb of Paco, where a hospital was built for them. Such was the origin of San Lazaro Hospital, so long the object of the tender care of the Jesuit priests. The hospital was endowed by the King in 1678. The zeal enkindled in the Society in those days for work among the lepers has never waned. At the Suppression of

the Society the old San Lazaro estate of the Jesuits was seized by the Government and a new hospital built there to which the lepers were transferred. It then became known as San Lazaro. The Franciscans had charge of it until the Revolution.

DEATH OF P. HUMANES. Fr. Alonso de Humanes died in 1633 at Loboc in Bohol. He had been Provincial and superior of nearly every Jesuit house in the Philippine Province. In 1610 he had gone to Europe as Procurator. His remains were transferred in 1900 to the crypt of St. Ignatius' Church, Manila. Even today Fr. Humanes is still revered as a saint in Bohol. Tradition has handed down stories of his sanctity, told by word of mouth to succeeding generations without the aid of books. On the wall of the Church at Loboc, where he was first buried, the following inscription may be found:—"Coelicolam pictorum gens te credit, Humanes; non tegit haec cineres sed humus veneratur." ("The Visayan people believe you blessed, Humanes; they have not concealed your ashes but the earth holds them in reverence.") (Note the old term for Visayan—"gens pictorum"—"pintados"—"the painted faces.") A recent news item states that a movement has been started in Bohol for the canonization of Father Humanes.

BUTUAN MISSION. EXPEDITION AGAINST MOROS. JOLO MARTYR.

The mission at Butuan in Mindanao was reestablished in 1633. (It had been twice abandoned—in 1600 and in 1612.) In the same year, another expedition was sent against the Moros; Fr. Juan Domingo Bilancio, the chaplain of the troops, was captured and taken to Jolo, where he spent almost a year in captivity, teaching other captives; he died a martyr's death before his ransom could be arranged.

CAVITE CHURCH. The church of Nuestra Señora de Loretto in Cavite was built and dedicated in 1633.

First Martyr in Leyte. Fr. Juan del Carpio, missionary in Leyte, was martyred at Ogmoc on Dec. 3rd, 1634, when the town was plundered by Moro pirates under the notorious Sultan Corralat. The Moros had sailed up from Mindanao in search of a Jesuit whom they might behead in fulfillment of a fanatical vow. Fr. del Carpio had labored 18 years in the Visayan Islands and had converted many to the Faith.

Death of P. Chirino. In 1635 died Father Pedro Chirino, pioneer missionary and historian.

ZAMBOANGA MISSION.

The year 1635 saw the arrival of twelve more missionaries. Soon afterwards, the mission of Zamboanga was permanently established. Fr. Melchor de Vera had been mainly responsible for the retention and development of the post; he had built the fort (for he was an architect and had studied fortification), and military men who inspected it several decades later could find no fault with it.

DIFFICULTIES WITH ARCHBISHOP GUERRERO

In 1635, Archbishop Guerrero was having trouble with the Governor. A criminal had fled to the Cathedral for "sanctuary." The military authorities had invaded the sanctuary, captured their man, and executed him. Hence the Archbishop laid an interdict on the city and excommunicated the Governor. Not sure of what next to do, the Archbishop called a council of the principal ecclesiastics and heads of religious orders. Fr. Pedraza, Rector of the Jesuit College in Manila, begged to be excused, saying that he was not worthy to attend. The Archbishop was greatly angered, believing the excuse not sincere; and he withdrew all faculties from all Jesuits in the Archdiocese, citing severe charges and grave penalties against the Society. The Provincial felt bound to defend the Society, and appealed to the Apostolic "Conservador," showing him all the Papal Bulls and privileges of the Society. The

"Conservador" declared that the Archbishop had himself incurred excommunication by spurning Papal authority. The Archbishop appealed to the Audiencia without result, and finally had to withdraw the censures against the Society.

ADMINISTRATION OF SANTA CRUZ

In 1635 arose the controversy about the administration of Santa Cruz near Manila. In 1620, all the Chinese in the vicinity—in Mayhaligue, Santa Cruz, Isleta and Quiapo, had been under Jesuit care. In 1635, Archbishop Guerrero forbade the Society to administer the parish. In 1636, no pastor being in charge of Santa Cruz, Governor Corcuera appointed the Jesuits to supply one. Later this appointment was ratified by the Archbishop. Secretly however, the Archbishop wrote to the King that he had been forced to give his approval; and the King restored the district of Quiapo to the seculars in 1644. A pastor was appointed for Quiapo,—but he at once began to claim jurisdiction in the neighboring districts. In 1666 Archbishop Poblete gave orders that none but Dominicans or Jesuits should minister to the Chinese.

CORCUERA'S CONQUEST OF MINDANAO. The next few years were troublesome ones in Mindanao. Sultan Corralat became bolder and bolder in his depradations, and finally the Governor-General, Don Hurtado de Corcuera, decided to personally lead an expedition against the wily chief. The forces were accompanied by several Jesuits, the most noted of whom was Fr. Marcelo Mastrilli, the man reputed to have been cured of a fatal illness by St. Francis Xavier. Fr. Gutierrez, Fr. Alexander Lopez and Fr. de Vera were also important figures in this expedition. The conquest of Mindanao was completed in 1638, but many of the Moros escaped and a great part of the fruit of victory was lost. A governor and some of our Fathers were left in Jolo, among them Fr. Francisco Angel; but Jolo

"was rich in sufferings, poor in spiritual fruit." Soon after this, Fr. Marcelo Mastrilli went to Japan, where he died a martyr. (The Novena of Grace in honor of St. Francis Xavier had its origin in a vision of the saint to this missionary, during which the saint outlined to him the now famous devotion.)

THE CHINESE REBELLION OF 1639.

In 1639, nearly all the Chinese in the vicinity of Manila rose in rebellion, committing terrible crimes and innumerable sacriliges. They attacked the Jesuit Novitiate of San Pedro Macati, sacking the house and church, and imprisoning a Father and a Brother; they looted the residences of Cainta and Taytay, while the Fathers fled; they burned the church at Antipolo, desecrating the sanctuary and casting the famous statue into the flames. But the image was miraculously preserved, and was brought to Cavite, whence it made several more trips to Mexico, before Antipolo was restored. The Spaniards were so incensed by the rebellion that they cruelly massacred all the Chinese they could find; it is said that twenty-two thousand Chinese were beheaded!

First Martyr in Mindanao. The same year, 1639, witnessed the martyrdom of Father Andres de Zamora, a Spaniard, who was struck down with a dagger at Buhayen, in Mindanao, on December 29th.

Jesuit Envoy to the Moros. Fr. Pedro Gutierrez was sent to Sultan Corralat in 1639 to make a treaty of peace. The embassy was not a new duty for this missionary, as he had often acted as intermediary between the Spanish government and the Sultans of Mindanao and Jolo. He was held in great respect by the Sultans and used his influence among them to rescue many Christian prisoners and slaves.

Largest Missionary Band to Date. Forty-one missionaries arrived in Manila in 1640, as a result of the plea for more men made by Fr. Diego de Bobadilla,

who had been sent to Rome and Madrid as Procurator. New men were needed for the new missions of Buhayen, Iligan, Basilan and Jolo. Five other Jesuits had died on the voyage from Mexico.

THE COLLEGE OF SAN FELIPE.

In the last week of 1640, a new but short-lived college was founded by the Society in Manila. This was the Royal College of San Felipe. It was founded at the request of the *Ayuntamiento* by the Governor-General Hurtado de Corcurea, and annexed to San Jose. Its charter was based on the Royal Charter issued by Philip II in 1572 and also on that of 1585; the provisions of these charters had not all been carried out at the time because of lack of funds. The new college was named after King Philip IV; and the Governor endowed it with an annual pension of ₱4,000 from the Royal Treasury. There were to be 18 scholarships for sons of noble Spanish families; and 6 scholarships for boys from Pampanga, who were expected to help in the household work of the college. The purpose of the college was to train young men for their share in government work.

After the solemn inauguartion of the college, an account of it was sent to the King, asking his approval of the foundation. But to the surprise of all, the King reprobated the endowment, and when he sent out the new Governor General, Diego de Fajardo, he gave him orders to close the college. The decree of dissolution was carried out in 1644. Not only that, but Farjardo demanded that the Society return to the Treasury every cent received for the construction and upkeep of the college. The sum amounted to ₱12,000. (Fajardo's motive seems to have been extreme hatred towards his predecessor, Corcurea. It is also said that Farjardo had an extremely bitter personal quarrel with an ex-Jesuit scholastic; and that this caused him to vent his anger on the Society.) The Provincial retorted

that the Treasury already owed the Society ₱8,000; and that, even if he were to pay the sum demanded, it would not be necessary for him to hand over more than ₱4,000. So it was settled; but when the King heard of Fajardo's action, he compelled him to return all the money to the Society. (Corcurea had sided with the Jesuits on important questions disputed by the friars: as a result, during Corcurea's *residencia* he was fined ₱25,000 by Fajardo and imprisoned for five years.) (The *residencia* was an official investigation by the new governor-general, of his predecessor's administration. Fines and imprisonment were the ordinary lot of the outgoing government officials, beginning with the governor. As Retana puts it, this was perhaps the one consolation given by the Spanish Government to the oppressed natives. Not infrequently, however, it was due to political enmity incurred during their term of office.)

Two Mindanao Martyrs. In 1642, two Jesuit missionaries were martyred in Mindanao: Fr. Barthomew Sanchez, a Spaniard, and Fr. Francisco de Mendoza, a Portuguese; Fr. Mendoza was a graduate of San Ignacio University, and was distinguished for his knowledge of medicine; he was in fact the first medical missionary of the Philippines; he was killed near Iligan. Fr. Sanchez was pastor of Buhayen; he was stabbed to death by Moros near Zamboanga, being then 33 years of age.

Second Leyte Martyr. Three years later, on April 10th, 1645, Fr. Juan Areso, a Sardinian, was put to death in Leyte, for having rebuked a native who had refused to call the priest to give the Last Sacraments to his dying mother. The man in a fury dug his spear into the priest's back.

About this time P. Alexander Lopez was preaching the Gospel in Jolo.

Zamboanga Church Rebuilt. In 1645, Fajardo sent another expedition to Mindanao. A new gover-

nor in Zamboanga rebuilt the Jesuit house and church.

EARTHQUAKE. On Nov. 30th, 1645, a great earthquake shook Manila. All the public buildings except one monastery and two churches—those of the Jesuits and the Augustinians—were destroyed. The college buildings were badly damaged. Fr. Juan de Salazar, a former Provincial, was killed in the wreckage. He it was, who had built the beautiful churches at Silang, Antipolo and Taytay. The Cathedral was ruined. Manila was in misery and want, and the harsh government of Fajardo did not make the situation any more tolerable. After the earthquake, all property decreased in value, and the foundation of San José proved no longer sufficient to support sixteen scholarships; only eight could be continued. A number of Spanish gentlemen, however,—military men, government officials, ecclesiastics,—founded new scholarships; and soon the original number was doubled. There were thirty-three at the end of the year.

DISPUTE WITH SANTO TOMAS

This year of suffering was destined to add new trials to those already undergone by the Society. A Papal Bull of Innocent X arrived in that year, which elevated the College of Santo Tomas to the status of a University. The Domincians at once took the stand that this Bull made Santo Tomas the leading educational institution in the Islands; and they tried to have San Ignacio University suppressed or, at least, put in second place. They claimed too, that Santo Tomas was of royal foundation; and that San José was privately founded. They disputed the right of either Jesuit college to confer degrees. The dispute came to a head during the mourning ceremonies which were held for the Catholic Queen Isabel, consort of Philip IV, in 1646. The Dominicans claimed precedence in the processions for the students of Santo Tomas. In 1619 a like dispute had arisen and the Governor had decided

in favor of San José; hence in 1646 the Governor repeated the same decision.

In 1647 the dispute had become so vehement that it was taken to the Supreme Court for settlement. After examining all the documents, the Court decided that San José took precedence over Santo Tomas. This decision was confirmed by the Council of the Indies and by the King.

In 1648 the Rector of Santo Tomas once more petitioned the *Audiencia* to prevent the Jesuits from granting degrees, on the ground that the Jesuit privilege ceased with the foundation of Santo Tomas. An order was sent to the Jesuits to hold up all degrees until they showed proof of their right to confer them. This was easy; the Fathers simply showed the Papal Bulls and the Royal *Cedula*. The Court decided once more in favor of the Jesuits.

The dispute was renewed in 1649, when another appeal was made to the *Audiencia*. This time, however, neither side won, for, contrary to all expectation, the *Audiencia* decreed that the Jesuits should no longer grant degrees, and that Santo Tomas was not a Royal College.

The question was taken to Madrid for the decision of the King. The Council of the Indies reversed the decision of the *Audiencia* of Manila, and decreed that both universities had power to grant degrees, but that San José took precedence, as the older of the two.

More Martyrs. In two years—1648-50—four Jesuit priests underwent martyrdom in Mindanao and Samar: Fr. Francisco Padilla, an Italian, murdered by an apostate near Iligan, Mindanao on Jan. 29th, 1648, after 8 years labor on the missions; Fr. Miguel de Ponce Barbazan, a Spaniard, killed with spears at Palapag, Samar, June 2nd, 1649; Fr. Vincente Damien, a Sicilian, transfixed with lances while praying, at Catubig, Samar, November 11th, 1649—aged 34; Fr. Juan del Campo, a Spaniard, run through with lances

and thrown into the sea near Zamboanga, Jan. 27th, 1650. Four other Jesuit missionaries—Brebeuf and Lalemant, Chabanel and Garnier—suffered martyrdom half a world away, in 1649.

By the year 1650, after 75 years of Christianity, there were 400,000 Catholics in the Philippines.

SPECIAL FACULTIES. The decree "In supereminenti" was issued Dec. 20th, 1650, by which special faculties were given for granting degrees to those who had studied in the Jesuit college in the P.I.

In 1653 San Ignacio was again declared a Royal University.

ARRIVALS. STATUE OF ANTIPOLO. When the galleon *San Francisco Xavier* arrived at Manila in 1653, it had on board a new Archbishop, Don Miguel Poblete; a new Governor-General, Don Sabiniano Manrique de Lara; the statue of Our Lady of Antipolo; Fr. Miguel Solana, S.J., who had been sent to Europe for more missionaries; and seven Jesuit priests, the first to arrive of the 26 missionaries he had succeeded in recruiting. (The others came later the same year.) This was the sixth voyage made by the Image of Our Lady since the calamity of 1639; on the trip the galleon had met severe storms, and when it seemed certain that they would perish, the Governor made a vow to restore the venerable statue to Antipolo if God would grant them a safe arrival. And so, shortly after reaching Manila, the Governor fulfilled his vow, to the great joy of the people, amid celebrations and fiestas. The new Archbishop, on his part, caused great rejoicing when he published the Jubilee granted by Pope Innocent X. It is said that forty thousand people went to confession in Manila to gain the jubilee indulgence.

XAVIER MADE PATRON OF P. I. In the same year, 1653, Saint Francis Xavier was proclaimed Patron of the Philippine Islands, by unanimous vote of the Archbishop and the Cathedral Chapter and the *Ayuntamiento*. The first reason assigned for the choice was

that Xavier had been the first missionary in Mindanao. The event was celebrated with great solemnity on March 10th, 1654 in the Jesuit Church in Manila, and soon afterwards, throughout the province.

CATHEDRAL. In 1654 the construction of the new Cathedral of Manila was begun.

AMBASSADOR TO MACAO. In the same year, Fr. Magino Sola, S.J. was sent as Ambassador to Macao, to make various commercial arrangements, and to settle the politico-religious relations between the Philippine Missions and the Moluccas.

THE STORY OF A DOUBLE MARTYRDOM

The year 1655 witnessed the beginning and the end of a perfect tragedy. There had been trouble in Mindanao. The Moro chief Corralat had made himself "king" over a great part of the island, insulting religion and disgracing the Spanish flag. The Governor General de Lara sent a letter to Fr. Franscisco Lado, rector of Zamboanga, with a message for Corralat. The Sultan then sent an envoy to the Governor, presumably to make peace; but his terms were very hard. De Lara looked about for a man to send as special ambassador to the Moro Sultan; he asked the Jesuit Provincial, Fr. Solana, to assist him; and as a result, Father Alexander Lopez, the Socius to the Provincial, was chosen. He was peculiarly fitted for the task. He had been one of the chaplains of the Spanish troops when Corcuera conquered Mindanao in 1637. He was a friend of Corralat. He knew many languages—Chinese, Spanish, Tagalog, Visayan, Moro and Lutayan, and preached fluently in all these tongues. He had written a book in Lutayan, refuting the errors of Mohammed; and another (also in Lutayan) summarizing the doctrines of Bellarmine. He was a master of Philosophy and Theology.

In Oct. 1655, Fr. Lopez set out from Manila with the envoy of the native king. He was expected to seal the

peace and begin building churches. At Zamboanga he was joined by Fr. Juan Montiel, recently ordained, only 24 years of age. They made a retreat together, then assembled the expedition which included a military prefect and 12 Spanish as well as 60 Filipino soldiers. The Sultan's envoy went ahead—to prepare their welcome, as he said, but in reality to prepare for their deaths. On Dec. 9th, 1655, they entered the territory of Corralat. A man was sent by the king to collect their letters and the message of the Governor General; but Fr. Lopez refused to give them to anyone but Corralat himself and so finally they met the king. The priests tried to persuade him to be baptized, as he had promised to receive baptism, when he made overtures for peace. But the king was indignant; and said that the Spanish embassy ought rather to turn Mohammedans than he a Christian. Fr. Lopez, relying on his old friendship continued to urge the king; whereupon, like King Saul, he rose from his seat in wrath and looked about for a club. His men were about to take a hand when the "queen" rushed in and seized Corralat's dagger and calmed him. But as the priests were leaving, the king said to Fr. Lopez: "If you mention baptism to me again, I'll have you butchered!" The missionary's answer was typical of his spirit: "To the ears of religious who would welcome martyrdom, those words sound like good news, not like threats." Said the king: "Well, I'll make you martyrs instead of legates."

When the priests had left his presence, Corralat called his subordinate Sultans and Datus and they decided upon the death of the two Jesuits. On the 13th of December 1655, word was sent to them that the queen wished to see them at the royal tent. Thinking that she had succeeded in taming her husband, they went in haste, expecting to convert the royal barbarian; but on his arrival, Fr. Lopez got a lance in the back, between the shoulders. Then the Moros set

upon them with *campilans*. Fr. Lopez told them to strike with energy and not to miss. Finally, both missionaries fell, each pierced with a hundred wounds.

The next day some native took pity on them and buried their bloody bodies. A month later they were exhumed and brought to Zamboanga, whole and entire, the wounds fresh and purple as if they had just been killed.

Corralat explained the whole affair to the Governor General and the Philippine Government by putting the blame on the embassy itself; even going so far as to claim that the priests had been murdered by members of their own embassy. But no one believed Corralat; and the Spaniards began a bloody war of vengeance against the Moros.

THE MARTYR OF NEGROS. On February 17, 1659, Fr. Esteban Jaime, a Spaniard, was murdered out of hatred for the Faith, in the town of Islu, Negros. He died transfixed with lances. Immediately after his ordination, he had been sent to Negros and had labored there for thirty years.

DEATH OF FR. COLIN. Father Francisco Colin, "the greatest Jesuit in the Philippines during the 17th Century," died at the Novitiate of San Pedro Macati in Manila in 1660. He was distinguished as a preacher and as professor of Scripture; he had been Provincial from 1639 to 1644; but he is best known as an historian. During the last ten years of his life he wrote his "Labor Evangelica," a history of the Society in the P. I. from 1581 to 1616. Fr. Colin had known St. Alphonsus Rodriguez at Majorca, and it was he who wrote the first life of the Saint. For thirty-four years Fr. Colin labored in the P. I.

FR. COLIN'S STATISTICS. Fr. Colin's "Labor Evangelica" was published in the same year in which he died. Some of the statistics given in this work may be of interest here. There were at that time in the Philippine Province 108 Jesuits—74 priests, 11 schol-

astics and 23 brothers. From 1581 to 1658 the total number of Jesuits who had arrived in the Philippines from Spain or Mexico was 272—151 priests, 98 scholastics and 23 brothers. During the same period, 143 Jesuits had been received into the Society in Manila—3 priests, 23 scholastics, and the rest brothers. In 1658, the 108 Jesuits resided in and cared for 5 colleges (three of these were elementary schools), 1 seminary for seculars, 1 novitiate, and ten residences, or mission rectories. The houses of the Province were as follows:

Manila: S. Ignacio University—founded by Capt. Figueroa. All faculties, incl. Theology and arts.
S. Jose Coll. & Sem.—founded by Capt. Figueroa. All faculties.
S. Pedro Macati Novitiate—founded by Capt. de Britto.
Cebu: college. (Various missions also.)
Oton (Panay)—school. (Various missions also.)
Zamboanga: school (Various missions also.)
Cavite: school (Various missions also.)
Santa Cruz—500 Chinese in parish.
San Miguel—many Japanese.
Antipolo and Taytay.
Silang.
Marinduque: various missions.
Bohol: Various missions.
Leyte: Carigara and Dagami.
Samar: Catbalogan and Palapag.
Iligan. (Mindanao)
Dapitan. (Mindanao)

In 1659 there were 83 towns under the direction of Jesuits, with a total population of about half a million souls, ten per cent of whom were Christians. The total population of the islands may have been two millions. (In 1810 it was only three million.)

DEATH OF FR. DE ROA. Father Francisco de Roa,

the Provincial, was lost in a shipwreck in 1660. No news was ever received about the wreck Fr. de Roa was serving his third term as Provincial.

MINDANAO FORTS DEMOLISHED. In 1662, despite the protests of the missionaries, the forts at Zamboanga and Iligan were destroyed in order to supply additional guns to fortify Manila more strongly against the Chinese pirate Keuseng. For 55 years thereafter, the Spaniards maintained no fortifications at all in Southern Mindanao. Yet during all that time the Jesuit missionaries continued their labors; and it was during that period that the greatest work was done among the wild tribes, especially the Subanos.

MARTYRS, 1663-5. Two more names were added to the long list of Jesuit martyrs in 1663, and a third in 1665. Fr. J. B. de Larrauri, a Spaniard, only 32 years of age, was killed by Moros on Sept. 27th 1663, in Cabalian, Leyte, and his body was thrown into the sea. He had been a missionary at Dagami. With his last breath he attempted to convert his murderers.

Mystery surrounds the death of Fr. Juan Ventura Barcena. He was a Spaniard, and it is known that he died in captivity, sometime during 1663, but in what place, no one knows for certain.

Fr. Hurtado de la Blanca, also a Spaniard, was poisoned out of hatred for the Faith at Ogmuc, Leyte, Dec. 12th, 1665.

THE MISSION OF THE MARIANNE ISLANDS, AND ITS MARTYRS

In 1668 an event of great significance took place—the founding of a mission in the Marianne Islands, which continued to be for many years a sort of a foreign mission for the Philippine Province! The founder of the mission was Father Diego Luis de Sanvitores, who has been called "the Apostle of the Marianne Islands." The mission was his own idea and it became a reality through his sweat and blood. In 1662 Fr.

Sanvitores had been sent to the Philippines from Mexico. On the way the ship stopped at Guam, in the Marianne Islands, and the missionary learned that no one had yet preached the Gospel in those islands. It was then that he conceived the idea of his apostolate. For some years he labored in Taytay and in Mindoro; but in 1665 he was allowed to present his reasons for a mission in the Marianas. The islands were under the eye of every Spaniard coming from Mexico, he said; and it was sad to think that no attempt had been made to Christianize them; there were no Moros there yet, no idolaters; they would be easy to convert. There were not many Jesuits in the Philippines then—fewer even than in 1658—yet superiors told Fr. Sanvitores to make his arrangements for the new mission. The Archbishop (Poblete) and the Governor General gave ready consent for the new enterprise. Th missionary's own father, Don Jeronimo Sanvitores, presented the memorial of his son to the Council of the Indies in Madrid in 1666. The Governor of the Philippines had no money for the expedition; and so Fr. Sanvitores went to Mexico to ask help from the Viceroy of New Spain. He arrived there in 1668, and succeeded in obtaining ten thousand pesos, and recruiting five Jesuits for the new mission. They arrived at Guam in June, 1668.

They received a favorable reception, and the beginning of the mission was most promising. Within 11 months, six thousand had been baptized in Guam alone; thirteen thousand people in eleven islands had received baptism by April, 1669 Practically the entire island of Tinian was converted.

And then the tide turned. The people were very crude, rough, barbarous, almost naked; very ignorant; it required little to turn them one way or the other. A Chinese idolater spread the report that Baptism and Extreme Unction brought death—and at once opposition to the missionaries arose. Fr. Luis de Medina, a

Spaniard, was killed with lances in Saipan on Jan. 29th, 1670—thus becoming the proto-martyr of the mission. In the 15 years that followed, 11 other Jesuits laid down their lives as martyrs in the Marianne Islands.

Fr. Sanvitores obtained a Spanish garrison for the islands; and in 1671 the Queen of Spain gave her approval to a grant of three thousand pesos annually for the support of the Marianne Islands mission. In the same year, Fr. Sanvitores established in Guam two schools, one for girls and one for boys. For these he succeeded in obtaining government support. The school for boys, called "San Ignacio College" was built in Agaña, capitol of Guam, and was endowed by Queen Mariana. Hence, Sanvitores gave a new name to the islands, changing it from "Ladrones" to "Marianas" in honor of the queen. (The islands had originally been named "Ladrones" or "Robber Islands by Magellan's men, whom the natives had robbed of all their possessions as soon as they set foot on shore.) By 1671, all thirteen islands had been evangelized. In the same year, four more missionaries arrived; in 1672, three more came, but three others returned to Manila.

On April 2nd, 1672, Fr. Sanvitores became the second martyr of the mission, being beheaded by a savage for having baptized some children on the island of Saipan. Fr. Solano succeeded him as superior of the mission; but two months later, Fr. Solano died of consumption, and a very young missionary, Fr. Francisco Ezquerra, became superior of the mission He had been born in Manila. Two years later, at the age of twenty-nine, he too was martyred, at Guam, on Feb. 2nd, 1674. So far as is known, Fr. Ezquerra was the only Filipino-born Jesuit martyr.

Bro. Pedro Diaz died a martyr on Dec. 9th, 1675, for defending a child whom natives tried to kidnap.

In 1676 there were two martyrs—Fr. Antonio de San Basile, a Sicilian, who was clubbed to death on Jan. 17th; and Fr. Sebastian de Montoy, who was mortally

wounded with a spear on Sept. 6th, near the island of San Juan, as the result of a quarrel between a Spanish soldier and the parents of a native girl whom the soldier wished to carry off. Fr. de Montoy died a martyr for the sanctity of Christian marriage.

For eight years after the death of Fr. de Montoy, there was peace; and the mission prospered to some extent. Then suddenly persecution broke out again in 1684 and in one month five Jesuit missionaries were murdered out of hatred for the Faith:—Fr. Pedro de Solorzano, a Spaniard, killed by barbarians in Tinian on July 23rd; Fr. Baltazar Dubois, a Fleming, killed on the same day and in the same place; Fr. Theophilus de Angelis, an Italian, who was also killed in Tinian, but on the following day, July 24th; Fr. Augustin Strobach, a Czech, murdered on the same islands sometime in August; and Fr. Carol Borango, an Austrian, who was added to the roll of martyrs on the island of Tinian during the month of August, 1684.

One year later, in July, 1685, the last of the Marianne martyrs, Fr. Peter Coomans, a Belgian, was shot to death with arrows on the island of Saipan.

The rest of the story of the Marianne mission is entirely uneventful from a journalistic viewpoint. In 1690 there were 13 Fathers and 4 Brothers in the islands, established in 5 permanent residences. There were 8 Churches and 50,000 converts. (Cretineau-Joly p. 20-22.) There are still Jesuits in the Marianne Islands; the mission is part of the Province of Andalusia and headquarters are located on the island of Saipan.

A. M. D. G.

SODALITIES FOR MEN IN GERMANY

Germany has developed her Sodalities for men as few other countries have done. In 1934, 43 such Sodalities were aggregated to Rome; in the year 1935 the number increased to 88. In the district around Coblence, one Director alone founded 25 Sodalities during these two years. The same number was founded in the neighborhood of Treves. The new Sodalists in Germany number about 170,000.

Germany has flourishing societies and guilds for men in all walks of life and organized on a professional basis. The men's Sodalities, therefore, are not built up on the same lines. They are parochial and gather together the best elements from these professional groups. They thus bring a Marian spirit into the parish and help the parish priest with their apostolic labours. This solution of the relations between the Sodality and other groups is at present on trial and seems to have circumvented the difficulties arising from the fact the "Workers' Front" (Arbetsfront) prohibits its members from belonging to any other body. The prohibition is not extended to the Sodality, however, which is considered to be purely a "religious" body, for the purposes of charity and a man-to-man apostolate. In their latest collective Pastoral Letter, the German Bishops made special mention of the Sodality and deplored bitterly that the Government had begun to make a series of attacks on its organization and religious work. This Letter as read out from all pulpits on January 3rd, 1937.

It is none the less a fact that the existing persecution of the Church in Germany has tended to promote Sodality work and activities. The persecution grows in intensity from day to day; the Bishops continue to protest against the freedom given to the neopagan press and lament the fact that the Catholic press is so shackled that it cannot perform its mission of defend-

ing the Church. Catholic men realize the issues at stake and have been roused to a new consciousness of their Faith: they desire to deepen it and to be taught the principles of the ascetical life. It is not surprising that the Sodality was able to organize a pilgrimage of 30,000 men to Cologne-Kalk and that the Salesians can bring thousands of men to the sanctuary of Annaberg.

The Bishops continue to show a growing appreciation of the work of Sodalities. The Bishop of Munster wrote as follows in his official bulletin: "We desire to see the Sodality Movement grow from strength to strength and to embrace all who are capable of belonging to it. . . . We desire that Sodalities should be formed in all parishes" (27.V.35°). Cardinal Faulhaber has publicly thanked the National Secretariate for the help it has given to Directors by means of its publications. Twenty-eight dioceses sent their diocesan Directors to the Conference for Directors held at Frankfort in 1935. All of them belonged to the Secular Clergy: either Canons or parish priests. The Auxiliary-Bishop of Munster (Westphalia) directs the Sodality Movement himself in his own diocese.

WHAT METHODS ARE EMPLOYED

This is the *principle*: "Intensify activity as much as possible, but avoid publicity." The existing laws oblige all meetings to be held inside a church. This is not an ideal situation, but at any rate it avoids worldliness and ensures that Sodality meetings shall be essentially religious in character. These meetings (with the exception of those conceived with the instruction of candidates and sectional meetings) are open to *all* the men of the parish. The following are the principal ones:

Monthly General Communions are organized by the Sodality for as many men as possible: the Sodalists are obliged to attend and are exhorted to bring their friends. The Sodality undertakes to make this monthly

meeting as attractive and dignified as possible. Special places are reserved for the men in church and they take part with the Sodalists in the liturgical prayers said in German; every effort is made to get effective congregational singing. The parish priest's address is directed in a particular way to the men. The Frankfort Secretariate sends out about 900 sermon schemes monthly, especially written for these special occasions. More and more men are coming to them. These General Communions of men have given excellent example and edification in many parishes, specially to the young. The Sodality thus deepens parish loyalties and duties avoiding "parochialism" or mere "club" activities and atmospheres.

Monthly Conferences on religious subjects are also organized for the men and the Sodality makes propaganda for them on the above lines. All Sodalists, of course, are bound to attend them. They last for about 45 minutes or even an hour. The Secretariate sends out monthly "Conference Schemes". These are some of the latest titles: "The Triumph of the Church"; "The Church and Suicide"; "The Church and Original Sin"; "The Church and Celibacy"; "The Church and Joy"; "The Religious Orders"; "Lessons from the Persecution in Spain". These Conferences are very popular: they help to a deeper knowledge of the Faith and strengthen the Faithful in their defence of the Church. The titles are announced in good time from the pulpit and in parish magazines.

The Sodalities organize *Annual Retreats* and some of them keep a special fund which supplements the expenses for the poorer Sodalists. The wealthier Sodalists in many places place periodical sums of money in the Savings Bank for this purpose.

Many men find it difficult to make a "closed" retreat. *Days of Recollection* have been promoted for these and all the men of the parish can attend. Mass is heard in the parish church; the conferences are given either

in a convent or a suitable hall. Silence is kept throughout the day and the 5 or 6 conferences center round a fixed theme. A scheme has been worked out which enables these conferences and days of recollection to follow a six year cycle without danger of repetition. The preachers can change but the matter remains fixed. Opportunities are given at these Days of Recollection to join in liturgical prayer made in common. Another Sodality institution is the "Home Evening." One of the members of the Sodality gets twelve or fifteen men together to discuss some determined point of Catholic teaching. The lay Leader is furnished with all the necessary material and prepared for his task of leading the discussions. The Sodalists not only are given opportunities to learn more about their Faith, but they are trained to speak in defense of it. It is a kind of testing and training ground for lay apostles. The Director and the Prefect of the Sodality take part from time to time. It can easily be imagined that these little meetings tend to promote a deep parochial spirit and cement bonds of fraternal charity. They are happy gatherings, with pipes aglow and cups of tea all round provided by the lady of the house!

Every Sodality has *Sections* orientated (with the exception of the Liturgical Section) towards apostolic life. Thus there are: Press, Foreign Missions, Charity, (care of orphans, poor, sick, etc.) and Literature Sections. The Leader of the Section sits on the Sodality Council. These Sectional meetings play the leading part in the *apostolic* formation of the Sodalists. The above is a general description of the means provided for personal sanctification and the exercise of the apostolate of men. There are two publications worth noting: "Heerbann Mariens" ("Under the Banner of Mary") and "Der Katholische Mann" ("The Catholic Man"). The former aims at the ascetical and dogmatical formation of lay leaders in Catholic Action and provides material for the training of speakers. Inciden-

tally: we may remark that Germany has made little attempt to imitate the Italian form of Catholic Action: there is no one united national scheme or organisation. "Heerbann Mariens" although founded only two years ago, has a circulation of 12,000; "Der Katholische Mann"—organ of the Apostleship of Prayer—has 200,000 subscribers. It thus permeates large masses of men and diffuses also true Marian spirituality among them.

With the above methods, not only Sodalists, but all the men of the parish can be reached and be influenced by the Sodality. It can be said with truth that it thus answers to the modern needs and the arguments of Catholic Action. The Sodality is hampered to a certain extent by the existing political situation in Germany, but it has profited by this circumstance to deepen the spiritual life of its members and to form them into true lay apostles and through them to reach others. It can be said that the Sodality in Germany, true to its traditions, is the leaven which permeates the mass.

"Secretatus Centralis Congregationum Marianae"

A. M. D. G.

OUR EASTERN COOPERATIVE WEATHER STATIONS

The United States Weather Bureau, in addition to its regular stations in the larger cities with professional meteorologists in charge, also maintains a large number of cooperative stations all over the country, where observations are made regularly by voluntary observers who give their services without compensation. The instrumental equipment, usually supplied by the Weather Bureau, is simple and consists of a maximum and a minimum thermometer with a wooden shelter to house them and a rain guage. A weather vane is supposed to be available. Other instruments may be added by the observer himself. Observations are made daily usually between 4:00 and 5:00 P.M. The thermometers are read and reset. The rain or snow fall during the preceding twenty-four hours, if any, is measured. While snow is on the ground its depth is determined each day. The direction of the wind and the state of the sky are also noted. Various miscellaneous phenomena are also recorded such as fog, hail, lightning, halos, floods, etc. Sometimes weekly reports on the state of the crops are required during the summer.

Two copies of the monthly report are sent to the local office of the Weather Bureau, one of which is forwarded from there to Washington. The work is easy and does not require much time. Perserverance over long periods of time is more difficult. Frequently interrupted records naturally lose much of their value. The observations of a cooperative station are not used for the daily weather forecasts. They give the actual weather from day to day and hence they can serve as a check on the official predictions. While they are of value as historical records, they are of special importance as the necessary data for the study of climatology.

Our Eastern Provinces have two cooperative stations of the Weather Bureau. The first is at Woodstock College, Maryland. It is one of the oldest in the country. The college was opened in September 1869 and in the following year Father Aloysius Valente, professor of Physics and Chemistry, arranged with the Smithsonian Institution of Washington to make daily weather observations. The work was begun on December 1st, 1870 and has continued ever since. The monthly reports were first sent to the Smithsonian Institution and subsequently to the Weather Bureau. The latter dates its origin to an Act of Congress of Feb. 9th, 1870 requiring the Secretary of War to provide for the taking of meteorological observations at military stations and at other points in the country and to give notice of the approach of storms on the Great Lakes and on the seacoast. This task was assigned to the Signal Service of the Army. On July 1st, 1891 it was taken over by the present Weather Bureau which was organized as a part of the Department of Agriculture.

For the most part the daily observations at Woodstock have been made by groups of philosophers under the direction of one of the science professors. In earlier years they were made three times a day. The humidity and the temperature of springs were also recorded. The original reports are all preserved at the main office of the Weather Bureau in Washington. For many years they have been published in the monthly bulletin of *Climatological Data,* Maryland and Delaware Section." When the report for November 1920 was sent as usual to the Baltimore office, a memorandum was added stating that the College had just finished fifty years of service as a cooperative station. Several letters were received which would seem to merit being placed on record in THE WOODSTOCK LETTERS BULLETIN, as they are an official recognition and appreciation on the part of the Maryland State

Weather Service and the U. S. Weather Bureau, of the valuable work done for so many years at Woodstock mainly by the scholastics. The first was from Mr. J. H. Spencer in charge of the Baltimore Office.

United States Department of
Agriculture, Weather Bureau,
Baltimore, Maryland,
December 3, 1920.

Rev. Henry M. Brock, S. J.,

Woodstock College,
Woodstock, Md.

Dear Father Brock:

It is with keen pleasure that we note that your monthly weather report for November, 1920 marks the completion of 50 years of faithful service upon the part of Woodstock College as a cooperative station of the Weather Bureau. I understand that the first report was sent by Father Valente to the Smithsonian Institution for December 1870. That was only a year or two after Professor Cleveland Abbe began the publication of a weather bulletin and forecasts at Cincinnati, based upon simultaneous observations secured by telegraph from about thirty stations; in other words, your college has the honor of being one of the pioneers in making and recording weather observations, and it is a long and honorable record. Please accept our hearty thanks for the wonderful record that you have made, and also our congratulations upon the Jubilee that you are about to celebrate.

The good work that has always been done by the professors and students of Woodstock College is something that we appreciate very much indeed. It is worth much to the State of Maryland. The records of 50 years are a mine of information for the investigator. They are proving of great value both to the Weather Bureau and the Maryland Weather Service,

in furnishing accurate information about our climate to manufacturers, to engineers, to farmers, to home-seekers, and others.

It is quite common for good citizens to pull up stakes and move out of the State under the mistaken impression that they are going to a better climate, resulting in losses to themselves and to the state. The truth is, every climate has some drawbacks, but my own personal experience in nearly every section of the United States has brought me to the conclusion that we have as good a climate as there is to be found anywhere, and this conclusion is based on an actual residence of about 10 years in the Middle Atlantic States. Of course a mere statement that this is true is not always sufficient, and so we must fall back upon the records that you and others are making in nearly every county of the State. In fact, the Maryland Weather Service is going to do some educational work along these lines within the next few months, by issuing climatic maps that anybody can understand: these maps are based on the records of our cooperative observers: you will receive a set in due time.

Please also accept my hearty thanks for the keen interest that you personally are taking in this work. Wishing you all much happiness in the coming Jubilee, I remain

Sincerely yours,

J. H. SPENCER,
Meteorologist and Section Director.

The next letter, coming as it did from the Chief of the Weather Bureau, is even more significant.

United States Department of
Agriculture, Weather Bureau,
Washington, D. C.,
December 9th, 1920.

Office of the Chief,

Rev. Henry M. Brock, S.J.,
Woodstock College,
Woodstock, Md.

Dear Father Brock:

The Official in Charge of the Maryland Section of this Bureau, Mr. J. H. Spencer, advises me that with the November, 1920 meteorological report from your College, a period of fifty years record of weather observations has been completed. I might state in this connection that the Weather Bureau, or rather the U.S. Signal Service, was authorized by Act of Congress to assume the duties of observing the weather and making forecasts for the benefit of commerce and agriculture about the same time, so that the beginning of weather observations by your College was synchronous with similar activities under governmental authority.

To conscientiously carry forward the task of observing the weather at stated periods each day, and to continue this operation year after year for half a century, through all the vicissitudes attending such a length of time, with vacations and holidays, changing heads of departments and observers, to be provided for, evidences a public interest on the part of the College Faculty of the highest order.

In view of the growing inquiries of all classes of our citizens for climatic information in studying new business propositions or in extending old ones, it is a source of much gratification to realize that answers to practically all are possible, due in large measure to the faithful work of our large corps of cooperative observers, many of whose records like those of your College, extend over long periods of time.

Speaking for the Weather Bureau as a whole, I wish to extend to you and to the College in its entirety, our keen appreciation for the service rendered the Bureau during the past fifty years, and to express the

hope that the pleasant cooperative relations maintained during that time may be continued indefinitely, and that Woodstock College weather records will appear, with those from other points, in the Maryland Climatological Summary as long as it shall be issued.

Very respectfully,

C. F. MARVIN,
Chief of Weather Bureau.

This letter was also published in *The Climatological Data*, Maryland-Delaware Section for December, 1920.

The following was also received from the Maryland State Weather Service:

University of Maryland,
College Park,
December 13th, 1920.

College of Agriculture,
Rev. H. M. Brock, S.J.,
Woodstock College,
Woodstock, Maryland.

My Dear Father Brock:

I am informed by Mr. J. H. Spencer, Meteorologist of the Maryland State Weather Service, that Woodstock College has for fifty years kept and reported accurate weather observations from the station at the College. Please allow me to thank you and your colleagues for the excellent service which you have done for the State in making this remarkable record. Such reports as this from your institution probably have been the means of attracting many worthy citizens to this State—men who have sought a moderate climate after experiencing the extremes found in other sections of the country. As a member of the Weather Service, I beg to thank you and also as one in direct touch with the agricultural work of the State, which has received very much benefit from the work that you and others, of a like-painstaking character, have done for the public benefit.

I understand that Woodstock College is about to celebrate its Jubilee. Please present to your executives my personal and official congratulations upon this auspicious occasion.

Very sincerely,
W. T. L. TALIAFERRO,
Secretary and Treasurer,
Maryland State Weather Service.

Our other cooperative station is located at Weston College in Weston, Massachusetts. Classes were begun here in January, 1922 with a small group of first year philosophers who had migrated from St. Andrew, Poughkeepsie. During the fall of 1924 a proposal was made to the Boston Office of the Weather Bureau to establish a cooperative station at Weston at the new Philosophy House which was then known as the Fairview House of Studies. It was not accepted at the time, the reasons given being that there was a long established station at Concord some six miles away and that there was a lack of instruments. However, the application was placed on file and in the meantime the few instruments necessary were purchased and regular observations were begun Dec. 1st, 1924. They have been continued since then by philosophers interested in the work. Barograph and thermograph records are also kept. Four years later Weston was accepted as a regular cooperative station of the Weather Bureau and the monthly reports beginning with November, 1928 have been sent regularly to the Boston Office. They are published in *Climatological Data*. New England Section.

H. M. BROCK, S. J.

A. M. D. G.

MANILA'S CONGRESS

As the fanatical mobs of Spain battered the doors of the churches, and while amid their pilfering and pillaging of the sacred vessels they were tossing with a satanic whoop the Sacred Hosts upon the floor, at that very moment on the distant shores of the Philippines thousands of souls were singing Eucharistic paeans and bending low in adoration before the King of Kings. It certainly seemed providental that Manila—a city miles away from the Red monster's carnage and destruction of all that is holy—should have been selected for the first Congress in the Orient. There are many reflections to be drawn from the congress, but certainly, one is, that it was Oriental. Perhaps, it marked the turning point of the Catholicity in the Orient. Clergy and faithful from the Asiatic countries and the Malay peninsula sang their hymns of praise, not without a fervent petition that the Eternal High Priest would send laborers into fields white unto harvest. Europe is torn with wars and rumors of war. Now, is the acceptable time for the conversion of the East. True it is a gigantic task—an apostolic task, comparable only to the task that centuries confronted twelve men in a city of the Near East. After witnessing the glorious manifestation of faith and devotion during the congress, one stout missioner from Mindanao declared that he would return to his mission, consoled, and gladly would he spend himself and be spent for the love of Christ in the Blessed Sacrament. The Congress was a recompense and a stimulus for the soldiers of Christ.

As the pilgrims embarked on their steamers for the four corners of the world, they were enthusiastic about the celebration. The success of Manila's Congress must not, however, be judged by the public ardor from Feb. 3rd to 7th; rather it should be reckoned by the prolonged and ever increasing spiritual preparation.

The fervor of the people at the Congress was one vast conflagration, the embers of which were ignited on November 9th and 10th, 1935, when the first parochial congress was held in Bocaue, a town just north of Manila. From that date, Christ, raised aloft in the monstrance, tred the paved streets and dusty lanes of every village in the Islands. Since the congress of Carthage great emphasis has been given to the spiritual preparation. In the words of Rev. Joseph Boubee, S.J., joint-secretary of the Permanent Committee on Inter. Euch. Cong., and who incidentally has attended every congress since 1910—"the spiritual preparations of Manila's congress was unique, the best yet." The parochial congresses usually began on Friday morning with the vigorous ringing of church bells, and solemn Mass. The Blessed Sacrament was exposed during the three days of the congress. In the evenings, conferences were held to explain the dogma of the Holy Eucharist and to quicken the love of the people for Holy Communion. The Bellarmine Club, an organization similar to the Evidence Guilds, rendered brilliant and timely defenses of the Church's teachings. The Club is under the direction of Rev. Joseph Mulry, S.J. The climax of these celebrations was Sunday evening with the procession of the Blessed Sacrament. As these processions were held at dusk, the setting was picturesque. Along the way, the shops and nipa homes were decorated with banners, flags, lanterns, and festoons of multicolors.

In the spiritual preparation, the Society of Jesus played no small part, as the following remarks will testify. The Island of Mindanao is divided into two dioceses, Zamboanga and Cagayan. In Zamboanga 15,000 attended the final procession of its congress. His Excellency, Luis del Rosario, S.J., administered confirmation to 13,000 children during the congress of Davao. At Cotobato 1,220 Holy Communions were distributed—a remarkable number considering the reli-

gious status of the people. From the same diocese 250 pilgrims attended the International Congress. During the year 1935-1936 in the diocese of Cagayan, of which His Excellency James F. G. Hayes, S.J., is the ordinary, there were forty-five parochial congresses with a general attendance of 100,000. The fruits of these congresses were most consoling, 58,000 confessions; 55,000 Holy Communions; 985 revalidated marriages, and 275 baptisms of adults. At Cagayan a special boat was hired to bring the 950 pilgrims to Manila. The committee on the spiritual preparation sponsored many projects; radio talks; special sermons; publication of pamphlets in the dialects. Perhaps, the most fruitful work of the committee was the retreats for the students attending the non-sectarian public high schools and universities. The entire management and organization of these retreats were confided to Rev. Jose Coronas, S.J., of the Ateneo de Manila. During the year 1935-1936, retreats were given to some 6,000 students; and approximately 5,500 received Holy Communion at the closing ceremonies. The attendance for the year 1936-1937 was slightly less, 4,500. As many of the students were from the provinces where priests are scarce and Catholic instruction rather limited, many had the opportunity of making their first confession and receiving their First Communion. In one year 52 adults were baptized. Though much credit is due to Father Coronas for organizing these retreats, the Fathers from San Jose Seminary, Novaliches and the Ateneo were of invaluable service in giving the Exercises. Just prior to the Congress, Father Coronas distributed 43,000 copies of Father Morrow's Mission Book among the high school students of Manila.

Numerous obstacles confronted the executive committee. The very geographical location of the Islands demanded that the Publicity Committee fling far and wide inducements that would compensate pilgrims for sacrificing two months of time, and a considerable

sum of money. The Chairman of the Publicity Committee was Rev. Joseph Mulry, S.J. It was unanimously conceded that the most efficient and effective committee was the publicity. As the official organ of the Congress, Father Mulry established the **'Commonweal'**—a publication that can vie with any Catholic Weekly. Apart from this, monthly circulars were dispatched to all the Bishops in the world. Occasionally, pictorial posters were exhibited; a travel book of the Philippines was compiled and published by the American Express Company. Once at the Ateneo, Bishop Finneman, president of the Executive Committee, declared that 'Father Mulry was the very soul of the Congress.'

After an absence of 21 years, His Eminence Dennis Cardinal Dougherty returned to the Islands, where he had labored for 12 years as Bishop. At the breakwater he was greeted by a group of Ecclesiastical and lay officials. Attended by a fluvial parade and amid the shrieking of whistles of the boats in the harbor the Papal Legate left his steamer, the Conte Rosso. At the landing His Eminence was greeted by the Archbishop and the Mayor. Following a very brief but emotional reply, the Legate was escorted to the Cathedral. Hundreds of seminarians sang 'Ecce Sacerdos Magnus' as he walked up the aisle. Malacanan, the palace of President Quezon, was placed at the disposal of the Papal suite. That evening a reception was tendered by Mrs. Quezon and on the following night a huge civic reception was held. The salient features of all International Eucharistic Congresses are the same. Thus at Manlia, there were days designated for the women, men and children. On February 3rd, His Grace Michael O'Doherty offered a solemn Mass to implore the blessings of God upon all participants of the Congress, whether actually present, or merely in spirit. At dusk on the same day, as the last glimmerings of the setting sun were fading out in the Bay of Manila—

(no intention to become poetical, but the world knows that Manila is famed for its sunsets; and such was the setting for the imposing altar erected close to the shore) the long line of seminarians, priests and prelates began to wend its way from the sacristy to the High Altar—a distance of three city blocks. Never had such a brilliant array of Monsignors, Bishops, and Archbishops been assembled in the Islands. The impression on the people was great. A choir composed of all the Seminarians on the Islands sang the 'Veni Creator Spiritus'—The papal brief was then read and the Congress was formally opened by His Excellency Thomas Heylen, President of the Permanent Committee.

The complete charge of the broadcasting was given to Rev. Harry L. Irwin, S.J. This included several international broadcasts; the national broadcasts for all of the ceremonies; also the loud-speaking apparatus at the Luneta. Father Pacquing, S.J., attended to the programs in Spanish and Dialect. Three of our Fathers were appointed as sacristans of the Congress. They were well occupied in checking and arranging all of the vestments for the Pontifical Ceremonies, and also acting as hosts to the visiting clergy.

Hours before the Mass on Women's Day, the rumbling of the buses from the province could be heard. 140,000 women attended the Pontifical Mass. The majority wore the native dress, and often whole sections would be attired in the same color; all having bandannas or veils to match. Foreign pilgrims considered this the most colorful gathering save that of the final procession. Men's Night was a 'landslide'. The numerous graces of the long spiritual preparation seemed to charge the air and stir the hearts of all. The Filipino men do not enjoy the reputation of being daily communicants. From early afternoon until midnight, the churches of Manila were crowded with men. In the Ateneo, Fathers heard confessions in the student

chapel and also in the domestic chapel. Finally, things became so bad—rather so good— that fathers sat on benches around the patio and hear confessions. Soldiers, cops, the common tao, prominent merchants and political leaders all made their peace with God. It is worthy of note that it was the eve of First Friday, and the Sacred Heart was visibly fulfilling His tenth promise: 'I will give to priests the gift of touching the most hardened hearts.' Our fathers while walking through the congress grounds would be tugged at by men; after a few moments, their hands were raised in absolution. The largest number of Communions was at the Men's Midnight Mass.

Rev. Henry Avery, S.J., was chairman of the English Sectional Meetings. These meetings were held in the auditorium of the Ateneo, and attended by large crowds. Bishop Hayes presided at the meetings. Among the speakers were Bishop Ross, S.J., of Japan; and Rev. C. C. Martindale, S.J. After the congress, a complete list of the activities of Jesuits was compiled. The result was three typewritten pages; hence it is impossible to chronicle in this article these activities. Be it said to the credit of the Society of Jesus that during the last minute preparations various assignments either previously neglected or poorly managed were given to our fathers. As there was little publicity attached to these duties, it was a splendid example of working for the greater glory of Our Lord in the Blessed Sacrament. Despite his continual attendance at functions the Cardinal Legate phoned to the Ateneo and said that he would come for a visit. It was a very informal affair and for that reason most enjoyable. Father Superior explained that he had purposely failed to invite the Cardinal due to the excessive demands made upon him. The Cardinal replied that it was a matter of obligation with him, as he had received in that very building his only support during most trying times as Bishop.

Sunday was the grand climax with the Papal Legate's Mass, at which the attendance was estimated as 200,000. Bishop Gerald P. O'Hara of Savannah, an alumnus of St. Josephs' College in Philadelphia, preached the sermon. He drew his thoughts from the insistent demands of the blind man of Jericho for an explanation of the confusion. The non-Christians of the Orient were making the same demands only to learn that Jesus of Nazareth was making a special visit to the Philippines. The final procession began at 4 P.M. in the southern section of the city, and proceeded along the palmed boulevard of Manila Bay. Rev. John F. Hurley, S.J. was active in formulating plans for the procession. After his appointment as Superior of the Philippine Mission he was succeeded by Rev. George Willmann, S.J. The first section of the procession was composed of women, many of whom wore their brilliant mestiza dresses. The Delegations from the colleges wore the toga. Ten thousand members of the Holy Name Society followed. The liturgical section was headed by an array of sixty flags of the world. Foreign pilgrims marched behind their own national colors. The huge floodlights were turned on as the flags approached the main altar. The effect was thrilling. At exactly eight-thirty, the Papal Legate gave Benediction of the Blessed Sacrament. Rev. F. X. Reardon, S.J. and Rev. C. Fasy, S.J. were deacon and subdeacon respectively for final procession and benediction. Some estimated the attendance at the procession and final benediction as close to a million. That vast multitude waited in sacred silence for ten minutes while the connections were made with the Vatican City. Soon the tremulous voice of His Holiness was flung half way around the world, while on bended knee thousands listened to his message and received his blessing; interrupted at times by emotions of the Holy Father. After a short address by the Papal Legate, the final ceremonies concluded.

COLEMAN A. DAILY, S.J.

A TERCENTENNIAL COMMEMORATION IN MANILA DURING THE 33rd INTERNATIONAL EUCHARISTIC CONGRESS

On the last morning of the Eucharistic Congress, a a little ceremony took place which was interesting but attracted scarely any notice. It commenced at the Jesuit Church of St. Ignatius in the Walled City and ended at St. Theresa's College. To understand its signifiance it is necessary to give the historical background.

It is well known that the Church suffered one of its fiercest persecutions in Japan in the 17th century, a persecution which wiped out all external evidence of the faith. In 1614 a large group of Japanese Catholics chose exile from their native land rather than deny their faith and they found refuge in Manila. Accompanying this band of confessors there were eight Jesuit priests and fifteen Lay Brothers, four Franciscan friars, and two Dominican friars. The governor of the Philippines, Don Juan de Silva, and the Archbishop, Don Diego de Mercado gave the party a royal welcome, and they established their homes in a suburb of Manila known as San Miguel. It was located on the south side of the Pasig river whereas San Miguel of the present time is on the north bank. The Jesuits had a Church in San Miguel and ministered to the spiritual needs of the exiles.

By far the most prominent layman among the exiles was Justo Ukón-dono Tacayawa. He was born in 1553 and was baptized in 1563 by the first Japanese Jesuit, Fr. Lorenzo, who had been baptized by Xavier, and received the name Justo. His father and mother were received into the Church the same year. He became a military leader and then lord (Daimyo) of Takatsuki, and later on, of Akashi. His greatest distinction rests on his strong faith and ardent zeal. He converted all those around him and all who came

into contact with him. Father Froes said that "among our proselytizers, he had the greatest success in gathering sheep into the Holy Flock."

Forty days after arriving in Manila he contracted a fever and died on February 3, 1615 at the age of sixty-three. His obsequies took place in the Jesuit Church in Manila and all possible honor was shown to him on this occasion. He was interred in the place reserved for the Provincials of the Province of the Philippines. Twenty years later his bones were placed in an urn and transferred to the chapel of St. Ignatius University which adjoined the Church. In the course of time the Church, the University and all the Jesuit property have disappeared or been scattered. What became of Don Juto's remains is not known.

Ukón-dono brought his wife Justa and five grandchildren into exile, and he was also accompanied by an intimate friend and great Christian, Juan Naito. He died in 1626 and was buried with honors in our Church in Manila. His sister, Julia Naito, shared her brother's exile and erected a house in San Miguel in which she passed a strict religious life as superioress of thirteen Japanese women. She died on March 28, 1627.

The Japanese Catholics have always cherished the memory of these sufferers for the faith and have desired to show honor to them. A fitting opportunity of fulfilling their desires seemed to offer itself on the occasion of the recent Eucharistic Congress in Manila. When the Japanese delegation left Nagasaki, Bishop Hayasaka bestowed his blessing and urged them to find the burial places of the famous exiles and mark them in some appropriate manner. Professor Yakichi Peter Kataoka of the Franciscan Seminary in Nagasaki undertook the task of ascertaining the locations of such special interest to the Japanese. He came to the Manila Observatory and the writer was able to give him sufficient information to justify the placing of

historical markers. The site occupied by the Jesuit Church and University in the 17th century is now the property of the United States Army and the erection of any monument or mark in that place would involve considerable negotiation and would have been impossible in the short time available.

The pilgrims wished to do something in honor of their heroes during their visit to Manila.

Since they wished the commemoration to have some connection with the Society it was suggested that St. Ignatius Church, only a short distance from the old site, be selected as the place to do honor to the memory of Ukón-dono. The suggestion was satisfactory to the pilgrims and Fr. Hurley, the superior, readily gave his approval. On Sunday morning, February 7, a group of about twenty pilgrims gathered in front of St. Ignatius Church and grouped themselves around the memorial column while some pictures were taken. Rev. Paul Taguchi, leader of the Eucharistic pilgrims, was present, as also was Fr. Washida from Nagasaki. The Japanese Vice-Consul and his wife lent an official tone to the assembly. Father Hurley, S.J., Fr. Emmet Creahan, and Father Repetti, S.J., were invited to join the group.

The memorial took the form of a wooden column about six inches square and eight feet long. This was the only thing possible in the short time available. The Japanese inscription was painted on one side and a brief English translation on another side, as follows, "Memorial to Justo Ukón-dono, CatholicJapanese exile. Died Feb. 3, 1615." The wooden monument is to be attached to the wall of the Church and the Japanese hope to raise funds in Japan to substitute a more enduring memorial.

The pilgrims then went to the old site of the Jesuit Church and University where Ukón-dono and Naito had been buried. Thence they went to the Franciscan Church and erected another column in the patio of the

convento in honor of the Japanese who found hospitality there in 1620. From there the pilgrims proceeded to St. Theresa's College and erected a column in one of its patios to the memory of Julia Naito and her nuns. Father Washida remarked, "Now, we can go home contented."

W. C. Repetti, S.J.

A. M. D. G.

THE APOSTOLATE OF THE DEAF IN THE PHILIPPINES

Joseph I. Stoffel, S.J.

Since the XXXIII International Eucharistic Congress has turned the limelight upon these "Pearls of the Orient Sea," the Philippine Islands, perhaps the readers of Woodstock Letters will be interested in a brief review of recent developments in the apostolate of the deaf in the Philippines as one of the many items of Filipiniana to be considered these days.

Nearly three years ago, Mr. Arthur A. Weiss, S.J., and the writer arrived in Manila to take up the duties of the regency at the Ateneo de Manila. And, although compared with the life of a scholastic at the Ateneo, that of a traffic policeman during the rush hours is one of peaceful contemplation, nevertheless we found time, somehow, to investigate the spiritual condition of the Filipino deaf. We discovered: first, an excellent government school for the blind and the deaf which takes care of their secular education; secondly, a catechetical center conducted by Benedictine nuns for the children attending this school, operating in the Church adjoining a Redemptorist monastery near the public school; and thirdly, a crying need for somebody to take care of the spiritual welfare of the adult deaf, who, away from their school environment and the solicitous care of the nuns, almost inevitably lapse into neglect of their religious duties. This need we decided, with the permission of superiors, to remedy.

A meeting place was found in the reception room of our Mission House adjoining St. Ignatius Church in the old walled city; a remarkable Filipino deaf gentleman, Mr. Bernardo Cuengco, was found to gather together and organize the adult deaf and to be the first president of the organization—and the St. Ignatius Deaf-Mute Center was founded, the first organization of its

kind in the Philippines, as far as the writer has been able to ascertain.

At first we alternated in giving catechetical lectures in the Sign Language, but soon discovered that our painstaking labor in preparing Sign Language talks had a small percentage of efficiency, first, because our busy school life makes it impossible for us to practice the Sign Language sufficiently to become very adept, and secondly because the Filipino deaf are not thoroughly acquainted with the International Sign Language. The government school does not teach the signs, and so the Sign Language of the Filipino deaf is picked up in haphazard fashion, and consequently contains so many purely local elements that it is really a dialect of the International Sign Language. They understand the general trend of our discourses in the Sign Language, but since Father Rector, with an eye to our class and prefecting duties (we are terribly short of scholastics), wisely limited our lectures to one a month, we wanted to make sure that every word drives home, and so devised another method which has proved more efficient.

Since all the graduates of the government school can read English, blackboard chalk talks were given, with illustrative cartoons and written explanations based on the "Chalk Talks" course of the Queen's Work Press. But to keep up interest, this requires a running commentary, impossible when lecturing deaf persons, so a final improvement on this idea was adopted in projecting the chalk talks on a screen with a projecting machine. The screen we borrow from the photography laboratory of the chemistry department and the projector from the physics department. The slides are plain glass upon which the illustrations are drawn and explanations written with India ink, which washes off easily so that the same slides are used for repeated lectures. Thus, with the chalk talks all prepared ahead of time, the "blackboard" is erased in an instant and

another point is illustrated and explained by merely inserting another slide. Occasionally, illustrated lectures with colored picture slides are given (when we can beg or borrow the slides somewhere), the explanations being written on the clear glass slides.

While a poor substitute for Sign Language sermons, this is probably the best method to use under the circumstances. Besides, we cannot be sure that there will always be on hand a priest or scholastic who knows the Sign Language, and anyone can carry on the work with this method. So the St. Ignatius Deaf-Mute Center need never cease for lack of workers acquainted with the Sign Language, and we are hoping that, with the help of God's Grace, it will continue with ever increasing success until there is not a single deaf person in Manila and surrounding provinces who is not well instructed in his faith and who does not faithfully attend to his spiritual duties.

Whatever success we have so far attained is due in great measure to the efforts of Mr. Bernardo Cuengco, the president of the organization. Using the finger alphabet with lightening rapidity, fortified with occasional colloquial signs, he supplements our projected catechetical lectures, emphasizing, as we go along, points which he knows need emphasis, and on his own initiative occasionally launching into a further development of the explanation. Every month he reminds the members of the next meeting by mail and "grapevine telegraph," and presides over the business sessions at the meetings. The business sessions are carried on with full parliamentary procedure, and the speeches from the floor are sometimes many and heated, albeit silent. Just what the business under discussion is we are rarely able to ascertain because the signs fly so thick and fast that the untrained eye of a hearing person is quite unable to follow them.

It is interesting to note that the zeal of a coadjutor brother is responsible for our interest in the apostolate

of the deaf. Brother Paul A. Rosenecker, S.J., is the son of deaf parents, which explains his knowledge of the Sign Language, and it was he who gave us our first lessons in the signs when we were Juniors at St. Andrew-on-Hudson, and he was the cook. While it would be a species of near-sacrilege to mention our puny efforts and the mighty labors of the great St. Peter Claver in the same breath, this fact is none the less true that just as the vast stretches of ocean were no obstacle to the zeal of our coadjutor saint, so the zeal of this modern devotee of St. Alphonsus Rodriguez has spread its influence to the furthermost corners of the earth. At the moment of writing there are scholastics on both the Atlantic and Pacific shores of the United States, in Canada, in Europe and in the distant Pacific islands of the Far East who have carried with them a spark of the zeal for the neglected deaf-mute which was enkindled by this humble cook of the novitiate kitchen.

A. M. D. G.

Obituary

FATHER FRANCIS M. CONNELL, S.J.

1866-1935

Francis M. Connell was born in Baltimore on July 16th, 1866, entered the novitiate at Frederick in 1882 and died in New York City on June 15th, 1935. Up to 1923 he spent most of his working years teaching rhetoric and poetry. It was while professor of poetry at St. Andrew-on-Hudson that he produced "A Text-Book for the Study of Poetry." In 1923 be became first prefect-general of studies of the Maryland-New York Province which at that time and until 1926 comprised New England. Father Connell spent the last twelve years of his life organizing the studies in our high schools and colleges. In this capacity he was known to practically all the teachers of the Province.

Father Connell's brother, Thomas, followed him into the Society but died as a regent in 1892. The obituary notice (WOODSTOCK LETTERS, Vol. XXI, p. 263 f.) written in all probability by the brother contains the following sentences: "No great works mark his career in the Society, though he gave proof of such bright talents that many predicted for him a brilliant career of usefulness. Why he was taken so soon it is useless to ask. . . . May it not be that one Jesuit soul in heaven is of more value to us and to the world than many on earth?" There is reason for believing this early death had a profound effect on the surviving brother. One of Father Connell's friends writes: "Father Connell was not, to my knowledge, creative in a literary way. He was a literary critic first and foremost. But he did have a brother, who died as a young Scholastic, who was, I understand, a very skillful poet and of whom Father Connell was very proud and whose loss he

never quite got over. I remember his showing me once, upon request, some poems of this Jesuit brother of his, only one or two, but they were most admirable, and he visibly flushed with pride when I told him how much I admired them."

Those who knew Father Connell praise unreservedly his excellence as a teacher. To his friends and colleagues his great achievement was the example he constantly gave of what a teacher should be. They saw that his preparation for class, even after he had taught the same author for years, was carefully detailed. Familiarity with his matter begot in him a deep respect for the classics, and a conviction that no one can exhaust them. He believed that students are entitled to the best one can offer, and that one cannot give his best if one ceases to be interested and alert. His preparation for class was always minute and very exact. He was thus an inspiration to many of the best teachers in the Province.

To the college men whom he taught, Father Connell was ever the ideal teacher. His devoted care for all his students and the persevering influence of his fine mind and noble character deeply impressed them. At the time of his death the Xavier Alumni Association praised him as one of the best teachers old Xavier had ever had and a man whose life of sacrifice and service was an inspiration.

It was in the Juniorate, perhaps, more than elsewhere that Father Connell's perfection as a teacher was most evident. To the Juniors he was a most distinguished man and a true scholar. Father Leonard Feeney writes: "It was my privilege to be in his class the last year he taught at St. Andrew's. True, he returned later for a very brief period, but I think it is true to say that we were the last class, in the unequivocal sense, of his teaching career. Also it was my privilege to be his Beadle and so to come in very close association with him. About his methods of teaching I can

say that what impressed me most was the dignity, seriousness, and earnestness which he brought to the the teacher's platform. There was never any let-down in his manner. One went into his classroom with a certain feeling of awe, because he always conveyed by his manner the impression that what we were going to study in the class to follow was enormously important. It is well known by everyone how completely he devoted his talents to the single work of teaching his class. Every day he made the most exact preparation. We never went a day without having either a Latin or a Greek or an English theme, and we never handed him a single exercise which did not come back within a day or two promptly and accurately corrected. I know this literally to be true, that he never failed to return to his class a single paper submitted to him which was not corrected. I had reason to take note of this when it began to dawn on me as the year went by that this was his custom. I was, as it were, waiting for him to make a slip.

"He never told a joke or funny story in class. All the humor of the class, and it was consistent and delightful, was given out of the subject-matter in hand or else out of some happening that took place in the class. Every single day we began our class with either Latin or Greek memory, and the passage assigned to us to be memorized Father Connell had memorized too and never needed to look at the book while he was hearing the recitations. I believe that his remarkable memory was the result of keeping it constantly exercised by forcing himself to memorize what he had given to us as an assignment. So thoroughly did he know his subject-matter that there were whole passages in Greek and literally whole speeches of Cicero which he knew by heart. I know positively that he could recite the *Pro Archia* from beginning to end without once looking at the book. The more we did with our memories the more he pushed us. For instance, every member of

the class was required to come to his room and to recite to him the entire "Intimations of Immortality" of Wordsworth, and one had to keep on going back again and again until one could recite it without a single mistake. In the case of the younger Scholastics, whose memories were as bright as whips, he used to let them be competitive by seeing who could recite this poem in the shortest time. There is no doubt of the fact that one of the greatest things he stressed in his pedagogical method was the training of the memory.

"Another thing which charmed us was the intense appreciation and study he gave to each one of our themes. A finished author turning in a manuscript for criticism could not have received any more careful, or I might say reverent consideration of his work, than was given to each of our exercises by Father Connell. The criticisms of these themes, all done in the most exquisite script and always in red ink that made them stand out boldly from the blue and white of our paper, were always neatly and charmingly phrased and he did not spare words whether of blame or of praise. One was likely to see on one's theme one day "A masterpiece" and on the next day, "Atrocious! What have you been doing with yourself?" I think I have never met a man who was more objective and just to his students in everything they did than was Father Connell. He had good friends among the Scholastics, but never a single favorite in the classroom. Exactness and perfection in translation were always required by him. No matter how good your recitation had been up to a point, if it fell down in a single phrase or a single wrong rendering of a word, he passed you over and went to the next man. In the matter of teaching poetry, though he did much by his precepts, I think he did even more by his manner. He was that very rare thing, a good reader of poetry. It was a perfect delight to hear him read a poem whether grave or gay. He never elocuted it or forced it across to us with any

daramtic intonation. He simply had an insight into the secret of a good poem, which, by ways too subtle to analyze, he could convey to his students.

"I think it may not be indecorous of me to mention how edifying it was to us to see the charm of his manners and the very exquisite care he took of his person. He was always immaculately clean and neat in his dress and would no more think of coming to the classroom unshaved than he would think of standing on his head. He also demanded, and I had occasion to see instructions in this matter as Beadle, that the classroom be scrupulously clean, clean blackboards, clean desks, clean halls. These he demanded. I remember how terribly upset he became on one occasion over the fact that our classroom clock did not keep the proper time. "We must have a new clock," he kept saying. "We must see Father Minister and get a new clock." And he had no peace until the new clock was secured.

"He never made any attempt forcibly to edify us in spiritual matters and never once, to my knowledge, brought any spiritual exhortation into his lectures. But underneath what seemed to be a mere desire for natural perfection in things academic, one could invariably sense a deep spiritual life of Father Connell's own which signalized in its own way everything he did. He was decidely a very distant man and made no superficially warm friendships. One never came to know him in any intimate way until one experienced sorrow or hardship. When this occurred to any student in the Juniorate, whether he were of Father Connell's class or not, Father was sure either to call him to his room and speak to him, or else write him a letter."

To these appreciations of Father Connell, the teacher, may be added a partial one from his own pen. No doubt he had no intention of being autobiographical when he wrote his articles in the early numbers of *The Teachers' Review*. But the ideals which he expresses in them accord so exactly with what his friends and

pupils saw in him that we cannot consider the coincidence fortuitous. In a letter (Vol. I. p. 18.) Father Connell asks what is the primary purpose we have in view in teaching Latin in our high schools. An answer follows immediately in a searching article entitled "English through the Medium of Latin." This had been written for the summer school at Keyser Island and Father Connell records that it provoked surprise and much discussion on that occasion. He writes at one moment: "Let us begin by assuming that the teacher is a master of English expression himself. Let us assume that he is never content to give a rough-and-ready translation in his prelection, never rests thankful if he gets from his class any kind of a correct translation at all, but gives and gets healthy and idiomatic English in word and phrase. . . . If the teacher has enough time in his own room to prepare an English translation of his Latin author, choice in word and phrase, and if he spends enough time in the classroom to make the boys ransack their brains, under his direction, for the choice word and phrase, then there is no doubt that the practice will contribute immensely to the boy's English vocabulary. Of course if the class itself is not put on the scent, if the teacher in his prelection translates, say, "infringere gloriam eius,"—to impair his reputation—and merely trains his boys to remember and repeat this phrase in the recitation of the following day, most of the profit will be lost, and there will be danger of the class stereotyping English words and phrases and using them in season and out of season. But if, in spite of the precious class minutes thus consumed, teacher and scholar join in the quest, then the diction of the student is bound to be enriched and what is possibly even more valuable, the instinct is created in the boy's mind to discrimate between words and not to be content with the first phrase that comes to his attention.

In the same article he shows his keen realization of

the limitations of Latin as an instrument for advance in English: "An American boy of fourteen summers will by the very force of instinct express himself more ellipitically, metaphorically and nervously than a Latin. But these as well as other habits of expression stand in need of cultivation. They must be directed into literary channels. This will hardly be achieved by any translation of Latin that is feasible in the classroom. The genius of our mother tongue is best absorbed by familiarity with our mother tongue."

Again he points out just what cannot be expected of the high school boy: "What teacher as he reads page after page (of the *De senectute*) remains insensible to its personal charm,—the polished gravity of tone blended, by some strange alchemy, with the ease of conversation, the quiet good humor that prevades the pages, the vein of enthusiasm that comes to the surface here and there. Herein lies the charm of the book. This is the feature that makes it literature. Yet this is the very thing that, I may say, defies translation. Now one may make most susceptible boys see such traits in Hawthorne or Holmes. He will never catch a glimpse of them amid the grammatical thorns of a Latin author."

All that we have cited up to the present was written of high school Latin. In another article entitled: "Notes for a Prelection in Cicero," Father Connell gives us glimpse of his method with more advanced pupils. "We must first," he writes of a section of the "*Pro Milone,*" find what impression it creates, how we should characterize it. As this is an exercise of taste and literary judgment, the class should be left to formulate their own impressions to begin with. Eventually we arrive at the conclusion that we should call the passage elevated or lofty in tone. Next how is the impression created by Cicero? (1) He has a lofty theme viz., an appeal to belief in Divine Providence; (2) he uses lofty images; (3) his sentence

structure is lofty—loose but beautifully handled, etc." "Note," he writes of another passage, "Note particularly the exquisite chord of three emotions harmonizing with one effect, struck by the author in the first half of the passage and repeated immediately but in narrower compass. . . . Note how the last sentence is toned. As we have seen,, this sentence is the conclusion, it gathers up the entire passage and brings it back to solid earth. Hence Cicero must slow down the movement, there must be no jolt or jar in such a perfect specimen of language form. Compare the passage with the oath in Demosthenes. Circero will suffer, however, by the comparison—on the ground of literary sincerity, the most radical, vital and unfeignable of all qualities."

"*A Text-Book of the Study of Poetry*" is a testimonial not only to Father Connell's perfection as a teacher but also to his originality. It represents a pioneer effort of exceptional quality. One well acquainted with the practice and theory of poetics writes: "I think it important to mention what an extremely valuable book his *Study of Poetry* was, coming at the time which it did. In those days we had no organized study of esthetics that would meet the demands of modern problems and indeed of much of the poetry that has been written since the romantic period. Father Connell's was a very brave beginning in this direction and though one is inclined to think that the esthetic problem in poetry and in all art has been more clarified by the study of writers like Maritain, Read, Eliot, Gilby, et al., and though Father Connell's book may seem to have been one in which esthetic principles were studied in terms of a too strict conversation, his definition of poetry as "the presentation through the medium of language of the true grounds for a noble emotion," being one of these, since it throws the problem over the ethical rather than the esthetic consideration of a piece of

verse, neverheless it was a most wonderful book of its day; undertaken at a time when almost nobody was courageous enough or well equipped enough to make a study of the art of poetry of the kind Father Connell made in his excellent book."

The *Study of Poetry* was well received. The same may be said of Father Connell's *Brief Grammar of Attic Greek,* and that despite a caustic review in the *Classical Weekly* by a professor of the University of California who persisted in ignoring the purpose of the author.

Of his sermons, Father F. McNiff writes that his qualities as a teacher influenced them. "Someone said, on an occasion, that his sermons were like a lawyer's brief. The meaning was not that they were too formal, much less that they were dull. People liked his sermons. They were distinguished not by eloquence, but rather by clarity of thought and expression, by sincerity and earnestness."

Father Connell's work as a prefect general of studies was an effort to shape the scholastic program of the Province according to his own ideals. "Bonum quo communius, eo melius." His influence in this sphere is not easily appraised and was not, perhaps, sufficiently esteemed by some. However there are not lacking testimonials to his success. Bishop Howard, long the leading executive of the National Catholic Educational Association was an admirer of Father Connell and paid him very touching and laudatory tribute at the meeting in New York during April, 1936. He declared that Father Connell had been one of the giants in the Catholic Educational Association practically from its beginning and that he deserved to rank with the founders. The Bishop had placed him on the Executive Committee of the College Department, on the General Committee of the Association, and on the National Advisory Committee.

Father Daniel O'Connell, National Commissary of

Studies, writes of him: "I had general contacts with Father Connell during the past ten years at various educational meetings, and quite close contacts with him during the year 1934-35. Naturally during this latter period, I learned his high educational ideas and ideals. He was a source of inspiration to me, especially in matters of Jesuit education. His last public expression at the Catholic Educational Convention of 1935 was a plea from the floor that our Catholic colleges retain the Classics in their A.B. degree as they represented our traditional culture. Personally I found Father Connell a delightful, cultured, charitable, fearless, loyal Jesuit. I felt his loss as that of a personal friend and great helper. The Maryland-New York Province knew his worth in educational matters much better than I could, but I can say from my contacts with him that he gave his high talent to the educational cause of the Province without any stint during his exceptionally long, active life. After his death I begin to realize the exhausting physical efforts he must have made when he so cheerfully insisted on accompanying me in my visits to all the schools of the Province."

Father Edward Rooney has written the following appreciation of his work as general prefect: "Unfortunately I did not have the advantage of intimate association with Father Connell in his work before he died. Unfortunately too Father Connell left little or nothing in writing, at least in the files to which I had access, wherein he developed his ideas on educational organization. Hence anything I write on this subject must necessarily be drawn from reports, letters, etc. For my own part, let me say this, that though I always had the highest respect for Father Connell and for the work he was accomplishing, especially in the high schools, once I was appointed to succeed him and went carefully through the files of his office my respect was changed to admiration for his

marvelous achievements, for his hard, painstaking work and for his unflagging devotion to duty. In fact, I think that no one except those who go through the files could form any adequate idea of the extraordinary amount of work he really did do. The present organization of studies, in the high schools especially, is a monument to Father Connell's idea of educational organization. When he took over the work of prefect general of studies, there were no province examinations; programs of studies were not uniform and their realization depended very much on the individual prefects of studies of the schools, or even on the teachers of the different classes. At the time of Father Connell's death in 1935, he left a series of definite programs for all the schools of the Province, embodied in the province syllabi, covering practically every subject taught in high school. The province examinations, from the timid and meager beginning of one examination in Latin composition for first year high, gradually extended and developed, until in 1935 they covered nearly the entire field of high school subject-matter. Actually the number of province examinations taken in the high schools in June is fifty-seven and to these must be added the intercollegiate province examinations in Latin for Freshman and Sophomore, taken at mid-term in our colleges. At times Father Connell called for assistance in making out these examinations, in having them printed and proof-read, but the great bulk of the work was done by himself. He personally supervised the work of the province board of correctors for revising the ratings of the province examinations, and those who assisted him in this labor know well that he himself worked hardest and longest on the correcting, always taking for himself the most difficult papers and subjects. If the province examinations amount to anything today,—and they do and outside educational agencies have the greatest regard for them and watch the high school

results in them— we owe the whole result to the untiring and painstaking labors of Father Connell. He had very high ideals of what our educational standard should be, and these ideals made him dissatisfied with their realization in our schools and ever eager for improvement. But that the realization of educational ideals was far better at the time of his death than when he took office was due to his work and his ceaseless efforts to better our schools. Father Connell served on innumerable educational committees in the Province itself and for many years on the inter-province committee on studies. His work and interest in the National Catholic Educational Association is well known. He never failed to attend the conventions of the Association of Colleges and Secondary Schools of the Middle States. From its institution he was an active member of the American Council on Education. He was in intimate contact with the Regents of the State of New York. It has always been consoling to meet the officers of these various educational associations and to hear them express the very high regard they had for the ability and personality of Father Connell."

These motivated judgments of competent leaders are sufficient in themselves to prove Father Connell's competence in this field. Other indications are not lacking. In an article written in the *Teachers' Review* for 1910 he shows a grasp of the educational past of the Province such as few possess even today. Among other things he writes: "Assertions have been made from time to time that educational conditions surrounding us in our day have forced our Province into a departure from our traditional method of teaching. Now I conceive that these allegations are without any real foundation." He goes on to compare the *Ratio* with then-existing schedules and finds that the object was identical, the authors studied practically the same, and only the time had been lengthened. Considering

the tradition of the province, he finds that the high school movement which he says began in the closing years of the nineteenth century had attempted not to change the past materially, but rather to introduce more system. He pointed out that the accessories had not been increased in number. The sciences had been introduced at the expense of modern languages and not of Latin and Greek. Many branches: penmanship, book-keeping, spelling, geography, and mythology had been dropped, "All of which," he writes, "were studied, not merely incidentally in connection with the author, but as set subjects, for which you had a text-book and a prescribed recitation." He shows that the time allotted to the accessories which are retained is not longer but rather systematised. "Up to twenty or twenty-five years ago," he writes, "no definite time was assigned to them. . . .Many is the tale we have all heard of teachers who expounded Tennyson or the like to the neglect of Greek if not of Latin. This is less possible now that each study has its fixed period recognized by both pupils and masters." "We are doing today," he goes on, "what we did thirty, forty, fifty years ago. We still cling loyally to the good old system of our forebears. We are still, no less than ever, believers in and adherents of the method and substance of the *Ratio studiorum*."

The man in charge of the first Summer School of Keyser Island writes: "Father Connell was the only speaker who gave a practical talk. The prefects of studies were invited, but mostly gave exhortations."

It must be said then that the work of Father Connell as an educator and specifically as general prefect of studies was outstanding. Here again, were manifest the qualities that characterized all he did. He saw clearly and in detail how the end was to be reached in each class. He realized that we must be alive and active, not stogy and lagging; what modifications were called for, what changes, what should be added or

dropped, all were clear to him. One could see how his authority was accepted, for his opinion always carried weight in the conventions he attended, and his advice was sought for by those who are conceded a leading place in matters of education. The criticism directed against his methods was probably in many instances occasioned by his scrupulous respect for the limits of his authority.

If the ideal of St. Ignatius is that religious perfection in the Society lies in perfect work of God, then Father Connell was a religious man who was very near perfection. We have already heard one of his pupils testifying to the unobstrusive but abiding influence of his spirit. Many will bear witness to his exactitude in fulfilling the everyday duties of our life. Other traits are stressed in the following lines written by Father Leonard Feeney: "I think I have never seen anyone who said Mass more beautifully than did Father Connell. Every word in the Mass was gracefully and reverently enunciated, and I understand that this was the outcome on his part of great care and effort because he told someone that not long after his ordination he got into the habit of saying Mass quickly and of slurring over the words in a hurry. At the time when we were with him this defect had been so completely corrected that I might say he was a model in the matter of saying Mass. I was always under the impression that Father Connell was a very lonely man; not in a moody or melancholy way, but that he had certain sorrows of his own which no one ever knew but which one could sense in a certain sad sweetness in his manner. I came to believe after some months of association with him that he was undeniably a saint and that underneath the surface of his academic exterior there was being lived a deeply ardent and spiritual life, and I have never swerved from that opinion up to the time of his death. One hates to apply to any man the word "gentleman" because it some-

times seems to indicate an easy emphasis on mere external charm; but if the word can have any deep and authentic meaning, and surely it can, I think Father Connell was in an outstanding way a gentleman, one of the sweetest gentlemen I ever knew."

In conclusion, it may be pointed out that Father Connell attained the heights he did only as a result of consistent effort. Called upon to perform exacting service of extreme importance, he gave himself entirely to the tasks assigned him by obedience. One has the impression in considering his life as a whole that the man is hidden by the fruits of his career.

After all, the test our Savior gave was precisely that: "By their fruits you shall know them." If it is true that God crowns his gifts in his servants, many should bless Him for His bounty to Francis M. Connell, S.J. R. I. P.

FATHER JONES I. J. CORRIGAN, S.J.

1878-1936

In the death of Father Jones I. J. Corrigan, S.J., the Society in New England lose one of her ablest and most devoted sons. For over twenty years Father Corrigan by his labors in the class-room and on the lecture platform wielded an influence in ethical and social problems as important as it was salutary. A victim of a ruptured appendix, Father Corrigan was taken to the Carney Hospital in Boston, August 13, 1936. Desperately sick, his warrior spirit fought a courageous battle during the last three weeks of his terrible sufferings. But despite his gallant efforts, several blood transfusions, the untiring devotion of the good Sisters of Charity and his physician, Dr. William Brown, the poison had gotten such headway that the hard struggles only weakened him until at last he succumbed at four o'clock in the afternoon of September 9, 1936.

For two days, while his body lay in state at Boston College, a constant stream of mourners passed his remains. On Saturday, September 12, his obsequies were held at the Church of the Immaculate Conception, Boston. They were attended by hundreds of former students, friends and admirers, many of whom were Protestants and Jews. The presence of His Excellency the Governor of Massachusetts, the Honorable James M. Curley, of the Honorable Frederick W. Mansfield, Mayor of Boston, and many dignataries of the State and City, and of many prominent officials of the Knights of Columbus, testified to the high esteem in which Father Corrigan was held. In the sanctuary were over a hundred priests, fellow Jesuits, secular clergy and fathers from various religious orders. Father Rector, the Rev. Louis J. Gallagher, S.J., said the customary Low Mass. The final benediction was given by His Eminence William Cardinal O'Connell. The burial took place in the old Jesuit cemetery at Holy Cross College, Worcester, Mass.

Jones Corrigan came from sturdy Irish stock, being the youngest of the seven children of Thomas Corrigan and Mary Irwin. He was born at Chelsea, Mass., December 30, 1878. Shortly afterwards the family moved to Cambridge where the young lad lived until his entrance into the Society. It was his particular good fortune to have come under the guidance of the celebrated Father William Orr, in whose church of St. Paul, he served as the head altar boy for some years. At the age of fourteen he won a scholarship to Boston College, where he achieved a remarkable success, winning every medal possible for him. After three years at the age of seventeen, he entered the novitiate at Frederick, Maryland. After completing the customary courses at Frederick and Woodstock, he was sent to Johns Hopkins University for advanced studies in Higher Mathematics. Such a field, however, was not in accordance with his talents, and at the end of a year

he was transferred to class-room work, first at Philadelphia and later at New York. In 1909 he returned to Woodstock for his theological studies which were crowned with ordination to the sacred priesthood at the hands of His Eminence Cardinal Gibbons, June 24, 1912. After the close of his theological course, another year was spent by him at Woodstock in the capacity of Professor of Cosmology and Classics to the Philosophers, then followed the year of the Tertianship at St. Andrew's-on-the-Hudson and a year lecturing on Ethics at Loyola College, Baltimore, Maryland. In 1916 came the last change which brought him to Boston, as Professor of Ethics in the College.

In Boston Father Corrigan found the special field of his labors both in the class-room and on the lecture-platform. For twenty years he taught, the Seniors of Boston College, Ethics, in addition to giving elective courses in Government and Sociology to the underclassmen. In the last few years he relinquished the elective courses to give lectures on Ethical Problems in the Graduate School. In this long period of time more than four thousand pupils passed through his classes. His influence over them was great indeed. Father Corrigan had a remarkable gift for solid accurate thought and clear synthesis; his was the further gift of clear definite presentation. His pupils, almost all, greatly admired and esteemed his lectures. Year after year of teaching sound scholastic Ethics made Father Corrigan and his class, an institution and a tradition at Boston College which will be not easily forgotten.

The second field of Father Corrigan's endeavors lay in the work of public lectures. In twenty years he accomplished a most fruitful apostolate. He was untiring in his addresses before labor groups, social service societies, in forums for public discussion, in lecture courses, at Communion Breakfasts and on the Radio. He was most generous with his time and ac-

tivities, never refusing the humblest or smallest group which asked him for a speech. It would be impossible to enumerate the hundreds of public addresses which he gave. In very truth he became a sort of an institution in New England, a source of Catholic Thought on public questions. It must suffice to indicate a few of the many courses and lectures which he delivered. For seven years he gave the Course on Public Affairs for the League of Catholic Women, several courses on Catholic Ethics at Evening Courses at Boston College High School. One of the most important series that he ever delivered was the course of twenty lectures which he gave at the request of the State Council of the Knights of Columbus in 1934-1935. Three outstanding young men were picked from each council in the Eastern part of the State of Massachusetts to attend the course. The general topic was Catholic Ethics applied to the current social and economic problems. Father Corrigan was to train these young men who in turn were to give to their own councils and the people of their districts the fruit of the lectures. So enthusiastic were the Knights of Columbus at the evident results and so grateful to the untiring zeal of Father Corrigan that at the close of the series, they gave him a testimonial dinner and an illuminated scroll in token of their thanks.

Father Corrigan brought to the lecture platform the same gift of clear thought and clear presentation that had graced his class-room work. Disdaining tricks of eloquence or rhetoric, he gave forth his ideas definitely and understandingly. His audience valued his talks enthusiastically. Father Corrigan made no pretence at deep research. His interests were in the present with the practical solutions of the problems of the day. Nor was he so much a positive Sociologist. Most of his work was defensive. Thus, he fought persistently and courageously, Prohibition, Birth Control, the League of Nations and the World Court, Pacifism, the

Child Labor Amendment, Mexican Anti-Clericalism, Socialism and especially Bolshevism and the Recognition of Russia. In his long career as a lecturer he made only one serious mistake. During the last World War he accepted too readily the propaganda of the Allies and made some public addresses on war problems which he himself later keenly regretted. It was a common mistake of the times and understandable; many a scholar of much deeper and wider historical background made far more serious blunders in this regard.

His defensive work against the Centralization of Education, the Child Labor Amendment and the Extension of Birth Control Knowledge, were the greatest things he did. His activities frequently brought him before the committees of the State Legislature to protest against the attack leveled at the Catholic position in these aspects. Such was his ability and knowledge, and grasp of the problems that more than once His Eminence Cardinal O'Connell designated Father Corrigan to be his representative and to conduct the Catholic side of these questions at the hearings before the Legislative Committees.

In addition to the arduous duties of the class-room and the tiring work of the lecture platform, Father Corrigan devoted much of his time to public preaching. He gave a Lenten course and an Advent course in St. Patrick's Cathedral, New York, he preached several Novenas of Grace and other special sermons. As a master of retreats for diocesan priests, he was eminently successful, giving several clergy retreats in various Eastern dioceses.

Through all these laborious years, Father Corrigan always manifested a cheerful nature. Perhaps a bit too positive in his views, he sought to temper his ardor and as the years passed his kindliness grew more and more. One of his very human traits was his love for the College's Athletics and the athletes. Practically

the only recreation which he took was to watch the various teams at practice. To this he was most faithful, scarcely allowing a day to pass without visiting the playing fields. His figure walking up and down the side lines, swinging his cane, now and then stopping to exchange a bit of gossip with a coach or to pass a word of banter or encouragement to a player, will long be remembered.

The editorial comment of the press on the occasion of Father Corrigan's passing, best indicates the remarkable position he had won in the hearts of the New England public, Protestant as well as Catholic. One editor described him, "One of the greatest souls of this country, one of the clearest minds of our times. His loss cannot be replaced." *The Boston Post* editorially spoke of his life as a career remarkable for its service in the interest of trust, that his tremendously lucid oratory had influenced the thought of the nation and made him a bulwark of sturdy Americanism. He "instructed thousands unto justice." He became the most authoritative speaker "no statement of whom has ever been successfully challenged." *The Boston Transcript* said of him, "He prognosticated economic happenings of national importance." *The Boston American* declared, "For more than two decades, in the pulpit, on the public platform, over the radio, Father Corrigan championed the cause of civilization, battled tirelessly its foes. In the souls of millions who comprised his life audience, his words have found a haven and immortality."

To perpetuate his memory and to recognize his truly great service in class-room and the lecture platform, a movement is under way to raise funds for the establishment of the "Rev. Jones I. J. Corrigan, Chair of Economics" at Boston College. It will be a memorial that will carry on the work of a truly apostolic man.

R. I. P.

FATHER PFEIL, S.J., IS LAID TO REST

CHAPLAIN AT ST. ANTHONY'S HOSPITAL

—Brooklyn Tablet

Rev. Aloysius J. Pfeil, S.J., chaplain of St. Anthony's Hospital, Woodhaven, died in St. Peter's Hospital, early Sunday morning. The deceased priest became ill Thursday and was operated on for a ruptured appendix on Saturday.

The remains were brought to St. Anthony's Hospital late Sunday afternoon where they remained until Tuesday morning, when a Requiem High Mass was sung by Very Rev. Monsignor George A. Metzger, pastor of St. Thomas the Apostle Church, Woodhaven, in which parish the hospital is located, assisted by Rev. Gustave E. Baer, Pastor of St. Elizabeth Church, Woodhaven, as Deacon, and Rev. George D. Sherman, Pastor of Sacred Heart Church, East Glendale, as Sub-deacon. In the Sanctuary were also His Excellency, Most Rev. Raymond A. Kearney, Auxiliary Bishop of Brooklyn; Rev. Alfred B. Oates, S.J., Rector of St. Francis Xavier, West 16th St., New York City, Rev. William Duane, S.J., Rev. Anthony Russo-Alesi, S.J., Rev. James J. Rohan, S.J., Acting Chaplain of the Hospital, Rev. Edward Blecke, O.F.M., Former Provincial of the Friars Minor, Rev. Pius Mueller, O.F.M., Chaplain of St. Francis Hospital, Bronx, Rev. Venantius Buessing, O.M., Cap., Rev. Athanasius Pape, O.S.A., all of Manhattan; Rev. John H. Bemelmans, S.M.M., of Our Lady Gate of Heaven Church, Ozone, Park, Rev. Martin Tully, formerly of St. Elizabeth Church, Woodhaven, Rev. John Dunn, C.M., of St. John's University, Lewis Ave., Brooklyn, Rev. Patrick Begley, of Washington, D. C., and Rev. Columban Butler, O.M.Cap., of St. Michael's Monastery, East New York.

After the Mass, the remains were taken to St.

Francis Xavier's, West 16th St., New York City, where the Requiem Mass was held at 9 A.M., Wednesday, April 7th, after which the body was taken to Poughkeepsie for interment in the Society's private cemetery at St. Andrew-on-Hudson.

Former President of Canisius College

Father Pfeil was born in Cleveland, Ohio, on April 18, 1862. Having completed his Classical studies at Canisius College, Buffalo, he entered the Novitiate of the German Province of the Society of Jesus at Exaaten, Holland, September 22, 1878, for at that time Buffalo and the surrounding territory were part of the German Mission of the Society in North America. After two years of novitiate he reviewed his classical studies, and then studied philosophy at Blijenbeek, Holland, from 1882 to 1885. He then returned to the United States for his regency from 1885 to 1890, which he spent teaching at Buffalo and Ignatius College, Cleveland. In 1890 he was sent to study theology at Ditton Hall, near Widnes, Lancashire, England, where he remained until 1894. At Ditton Hall he was ordained by Bishop Bernard O'Reilly on Aug, 27, 1893. After finishing his theological course, he devoted a year to ascetics at Prairie du Chien, Wisconsin. In 1895 he returned to the classroom to teach Poetry at Ignatius College, Cleveland, where he remained until 1898. He then returned to Buffalo to teach Rhetoric at Canisius College. On August 15, 1901, he was named Rector of Canisius, which post he filled until 1905. After another short period of teaching in Cleveland, we next find Father Pfeil as chaplain at St. Francis Hospital, East 142nd St., N. Y. C., where he stayed until 1914. He was then transferred to the position of chaplain at St. Anthony's Hospital. Woodhaven, L. I., which was just then opening, where he served until his death on April 4, 1937.

One of Heaven's Glories

We often read distracting news concerning things and people who do not promote the welfare of religion. Yet we all know that beneath the surface, hidden away, there are thousands and thousands of God's fairest creatures who live the most beautiful lives and perform the finest deeds.

How many of our readers ever heard of Father Pfeil, S.J.? Undoubtedly very few. This cultured priest, a scholar of rare knowledge and former president of Canisius College, Buffalo, served as chaplain in St. Anthony's Hospital for Consumptives, in Woodhaven, since it was opened. In May of 1914 he came to our Diocese and read Mass for the first time in the new hospital on Decoration Day of that year.

Through all those years this remarkable priest was at the beck and call of thousands of patients and he performed the heroic work of a hospital chaplain with Christ-like devotion. Not only did he give his time, energy and ability for the spiritual and temporal welfare of the many patients and inmates of the institution, but he was particularly zealous in seeing that the ceremonies of the Church were carried out in a proper, dignified and impressive manner. He would take the young men, both patients and employees, and put them through an exacting training as altar boys so that the seasonal devotions and other ceremonies were correctly carried on. The Sister's Choir was another objective of his care.

Father Pfeil had not felt well for a considerable time, but he was the last one to complain. On Thursday of last week he was in distress. Yet he attended to his duties, hearing Confessions for the Frist Friday and arising as usual on Friday at half past five to say the six o'clock Mass and distribute Holy Communion to two hundred. At 8:15 A.M. he conducted devotions in honor of the Sacred Heart and gave Bene-

diction of the Blessed Sacrament. On consulting one of the hospital doctors after the devotions, he was advised to go to a general hospital as it was apparent he needed surgical attention. Accordingly later in the day he was taken to St. Peter's Hospital, Henry St., Brooklyn, where examination showed the necessity of an immediate operation. The operation itself disclosed a ruptured appendix, which had already become gangerous. This condition together with his advanced age gave small hope of recovery. He passed away shortly before 5:30 A.M., Sunday, April 4, in his 76th year.

The Sisters of the Poor of St. Francis, who perform such a magnificent work at St. Anthony's Hospital, the patients there, the Jesuit Fathers and our entire Diocese suffer the loss of an exemplary priest whose nobility and devotion must have brought blessings to all of us.

Managing Editor, *'Brooklyn Tablet'*

A. M. D. G.

VARIA

Other Countries

ARGENTINA

WITH THE PROLETARIAT OF THE ARGENTINE

The Argentine Jesuits are known chiefly for their work with the St. Vincent de Paul Conferences. Fr. Masferrer founded the Conferences at Buenos Aires and the Rector of the College of San Salvador is the actual director of the organization. There are more than a hundred or so groups of men and women who regularly visit the poor to bring them whatever succour they can. They have one hundred and fourteen stations from whence they come with the necessities of life which they freely distribute and there are twelve thousand three hundred and ninety-two coworkers who help them in the task. There is not a corner of the republic which escapes these charities and in 1935 the amount of money expended passed two million Argentine pesos. There is also a Dowery Fund which enables the poor serving girls of the country to get married. The lepers in the hospitals are visited by the Knights of St. Lazarus, an organization founded by Fr. Arnau and comprising the alumni of the Jesuit schools. For the children of the workers there are four free colleges conducted at Buenos Aires, Montevideo, Cordova and Valparaiso whose alumni number about one thousand four hundred. Two evening schools, likewise free, are also opened to the younger workers. To combat the propaganda of the Communists, workers' schools have been established by Fr. Reggi and the only requisite demanded is that of the Easter duty.

Ai Nostri Amici (Dec. 1936)

BELGIUM

From the year 1542, two years after the foundation of the Society, the Jesuits have been in Belgium. The first house was established at Louvain and at the end of fifteen years such progress had been made that the country was constituted an independent province. Twice since that time, because of its continual increase in numbers, has the Province been divided; first in 1612 into the Gallo-Belgian and Flandro- Provinces and in 1935 into the Northern Province and Southern Province. At the time of the last division the Province comprised 1669 members; it was by far the largest in the Society; but since the separation into two sections the total number has increased still more and is now 1730.

In this tiny country the two Provinces possess 15 colleges, 7 houses of retreat, 7 residences, 4 Superior Institutes, 2 apostolic schools, a school of pedagogy, and 5 houses of formation.

The Jesuits of these two Provinces are reputed among the most active in the Society. A few figures will confirm this reputation in cold facts:

In the year 1934, for example:

Of the 834 books published in the Society 80 came from Belgians.

Of the 160,153 pupils confided to Jesuits, 13,933 are Belgians.

95 of the 950 vocations to the Society were from Belgian colleges.

Out of the 14,824 closed retreats given by the Society, 3,368 were directed by Belgian Jesuits.

Finally, the Belgian provinces provide 542 of the 3,353 missionaries of the Society.

Echos

CHINA

COLLEGE OF SAN LUIS

The Mission of Wuhu in China, in charge of the

Spanish Fathers, has for a long time dreamed of a college or cultural center whence the Catholic religion might be propagated to the higher social spheres. The one school attached to the Mission, a small school used mostly for the formation of Cathechists, attracted few within its doors since it had not the recognition of the State. It was, then, absolutely necessary to found an institution equal to the missioner's desires.

Alms were obtained in Spain and, as a first step, recognition was obtained for the already existing school of San Luis. Brother Luis Gogorza, an architect, arrived to draw up the plans; the site and building of the British Consulate were acquired, an ideal location on high ground, contiguous to the missions property and next to the former residence of the Mercedarian Sisters, now part of the college. On the twenty-eighth of October, 1934, feast of Christ the King, the first stone of the new college was laid. One year later, on the same feast day, the community moved to the new college, in which class had been conducted since the tenth of September.

The official inauguration was held on the sixteenth of December and the Prefect of the City, his predecessor, now the President of the Council of Administration of Colleges; the President and Vice-President of the Tribunal of Justice and others, ecclesiastical and lay, were about to take their place in the hall as honored guests when it was discovered that the Provincial Director of Public Instruction had arrived from Anking and, at that moment, was visiting a neighboring school. He was invited over immediately and consented to come. His presence shed a special lustre on the ceremony. The speeches centered mostly around the educational work of the Jesuits in China since the days of Father Ricci and they were a great triumph for our Fathers working in Wuhu today, a bit of sweetness indeed to repair for a blow dealt to them through private vengefulness, when, during the

examinations at the end of the previous term, the title of recognized school was withdrawn from the College of San Luis.

Brother Gogorza's building, the finest in the city and in all the province, majestically overlooking the city from its height and about to be opened for the following term, also did much to make up for the loss. Indeed, the College became better known and famed through its trials.

The day the new building was opened there were 170 students in the school of primary studies. One month and a half later there were 263, and before the term was done, the number had risen to 338 pupils in the six courses.

In 1935, when the time came to obtain the license to begin the course of secondary education, the answer of the director of schools was: "Secondary school, no. There are plenty of them. Begin with an Industrial school." Much of the matter of the usual course of secondary education might be taught in this school, but only if it were industrial would the government give it support. This was in August, with the courses to start in September. The college of San Luis became "The Private Superior School of Arts and Industries of San Luis, of Wuhu." Entrance is by an examination which demands more preparation in the field than the lower secondary schools give, then follows a year of preparatory studies, after which one begins the four year course leading to the degree of Mechanico-electrical Engineer. Classes opened in September with 48 students to which number 15 more were soon added. 22 new pupils were selected from the many applicants for the second semester and added to the roles. 1936 brought the registration up to 130.

In both of the schools, primary and industrial, the total number of pupils is 468.

The work is going forward and acquiring much popularity in Wuhu. The Fathers and Scholastics are

giving religious propaganda even during class-time, despite the Chinese legislation prohibiting this. Already during the year just past more than forty pupils were received for instruction in the Faith. The pagan youths have been radically changed by the environment of the school and they are treating the Fathers and Scholastics with the greatest of veneration.

"Nuntii de Missionibus" February, 1937

SHANGHAI

Shanghai celebrated General Tsiang Kai-che's fiftieth birthday by "baptizing" ten airplanes:—present from some fifty thousand Chinese. From Monseigneur Houisee, S.J., Shanghai's Vicar Apostolic no airplane but a letter urging the faithful to pray for China and its leaders—"If Our Lord has asked His priests to lead men toward a Heavenly Kingdom, He has also committed to them the charge of reminding men that they must also serve their country. . . "

CONSECRATION

Of Monseigneur Aramburu, S.J., in the Church of Saint Joseph, Shanghai, as new Vicar Apostolic to Wuhu, succeeding Monseigneur Huarte. The consecrating prelate was Monseigneur Melendro, S.J., Vicar Apostolic of Anking (Nganking), assisted by Monseigneur Simon Tsu of Hai-men and Monseigneur Sant Ya-Pin of Nankin.

TA-MON-GHIAO

Not on most maps—about ten miles from the Zi-ka-wei canal, along the Minhang road—Ta-mon-ghiao. In a slowly progressing drive to improve living conditions, China's government inspired by the ideals of the *Vie Nouvelle* (New Deal?), is attempting to build model villages some distance from the large cities. The remarkable progress at Ta-mon-ghia is due in great

measure to the president of Shanghai's General Hospital, Father Jacquinot.

Several hundred model houses have already been completed; the population is nearly a thousand: made up for the most part of those who spend their days pulling richshaws. Rent: three or four dollars a month.

Little surprise is felt at Father Jacquinot's success —his work at Shanghai's Hospital and most especially the aid which he brought in times of flood and famine has brought him much more than the commendation of the Government.

RECOGNITION

"At long last" by the local officials of *le College Ricci, Nankin.* A new building now under construction will permit the addition of the long desired Senior Division.

CONSECRATION

Of Monseigneur Yu-Pin at Pekin by Monseigneur Zanin, assisted by Monseigneur Simon Tsu, S.J. In addition to the three thousand who managed to enter the cathedral of Petang, several hundred remained outside during the ceremony.

The newly consecrated Bishop is a graduate of the Jesuit University in Shanghai, "L'Aurore."

A rather unique scholasticate at Zi-Ka-Wei brings together the Theologians of the missions of the Society in China. This year there are 61: one Chinese, twelve French from the province of Paris and five from that of Champagne, three Austrians, one Canadian, twenty-one Spaniards from the provinces of Castile and Leon, four Hungarians, three Italians from the province of Turin, two Portuguese, four Americans from the Californian province and one Hollander. Among them all there are happiness and the greatest fraternal

charity. The course of studies is as usual conducted in Latin.

(*Nouvelles, Paris*)

The missionary movement of the Society to China has increased more and more. Again at Nanking this year 35 new missionaries have arrived from the various provinces of the Society: 30 Priests and 5 Scholastics. All are devoting this year to the study of Chinese.

FRANCE

As a way of expressing its devotion to the Holy Father the French Apostleship of Prayer sent the following telegram to His Holiness on the thirty-first of December last: The Croisés, and the Cadets of France have offered for the Holy Father, 1,500,000 Masses heard, 900,000 Communions received, 3,000,000 visits to the Blessed Sacrament, and 5,200,000 sacrifices. They ask God to continually protect their most beloved Father. —— Through his Eminence, Cardinal Pacelli His Holiness sent back a reply thanking the French youth for their offering and saying that he is sure much of the merits attached to their works will benefit themselves. His chief wish is that they persevere in their devotion to the Sacred Heart. —— Another way of showing devotion to the intentions of the Holy Father is the perpetual novena of Masses that are offered for His Holiness by different groups of Associates on different days each month.

On the thirtieth of November last, a reunion of the Zelatrices of the Apostleship of Prayer was held at Lille. There were present three hundred and twenty-five Zelatrices representing seventy-four centers. Father de Croinck, National Director of the Belgian Apostleship of Prayer, spoke on the attractive subject: How to be successful in the apostolate: the technique of *Abordage*. The term abordage (literally, boarding

a ship) reminds one of maritime warfare; but it is well suited to the apostolate: We are of the Bark of Peter. If we have to make war with Satan, then we must also *board* souls, to conquer and save them. The priests cannot do everything, especially in the overpopulated parishes of the cities. They have need of assistance which can be given by the Zelateurs and Zelatrices, who, by their personal contact with souls, can gather in the lost sheep who are so numerous today. The qualities of the Lay Apostle (*Abordeur*) are summed up as follows: He must have a pleasing personality and the ability to make a good impression, together with tact and diplomacy and the will to success. Then he must have a well arranged plan, formed with a knowledge of the people, their mentality, and their social background; he must be acquainted with their actual preoccupations and must go in their door, only to come out his own. Finally, the technique must be that of arousing the interest of souls, of creating in them a desire to adhere once they have been won, and most important of all, there must be constant contact with those who have been gained.

At Le Havre Father Derély, National Director of the Apostleship of Prayer, has been busy organizing the Eucharistic Crusade among the children. Last November he set aside several days for reunions and days of recollection for the Lay Apostles who are actively engaged in spreading the Eucharistic Crusade. In the diocese of Le Havre the Crusade has shown a splendid development. At present there are 51,000 associates, of whom 2,000 are Cadets (boys and girls) and 6,300 are Croisés. Father Derély has been careful to point out that the Crusade is not bound up with any particular school of spirituality. Its aim is the formation of the Christian life in the child, through the work of the Crusade and the Sacrifice of the Mass. The children are taught the Daily Offering which suffices to let them take part in the work of the Apostleship of Prayer.

Monthly, weekly, and daily Communion are urged on the members of the Crusade, but Holy Communion is always regarded as a means for the formation of the Christian life, of the Mystical Body of Christ, in the souls of the young, and never is considered as an end in itself. Finally, the most effective means of insuring the success of the Crusade is to keep all the children busy in recruiting new members, to provide an outlet for their zeal.

Messager De Coeur De Jesus, March, 1937.

ITALY

Longio—On the 11th of February, 1937, Father Ledit, Editor of *Lettres de Rome* already in Venice to conduct a conference against Communism, held one on the subject for the Jesuit Students—Novices and Juniors, with the collaboration of all the Fathers of the House of Probation.

With profound knowledge of the subject, he reviewed the psychological process which usually takes place in the soul of a young workman, or in the soul of anyone who has been in any manner dispossessed and abandoned and been contacted by a Communist Organization: This youth, to solve in some fashion his personal economic problems or those of his family, will allow himself to be caught by the flattering fallacies with which the United Popular Front greets the Proletariat in order to win him from the slavery of religion, "the opium of the people," to the service of tyrants and capitalists.

Father Ledit said that the function of a priest in these terrible times which the world is experiencing as it faces the danger of Bolshevism, is to be precisely a *priest;* so that the people feel that the priest is alone with Christ and with the souls of all, exclusively attached to no one,—thus inclined to have compassion and to help in every way those who suffer and seek justice.

There are truly many peoples who are in misery and have the right to be helped; and even if they are not Communistic, they cling in desperation to Bolshevism to save their lives and to avoid seeing their children dying from hunger.

Social Justice requires that there be no such thing as a few landed and privileged rich, while the masses around us groan and have no bread.

The cleric ought not to give the impression of favoring this or that form of government connected with this or that social system: every just form of government which preserves individual and family rights is approved by the Church.

We should not deceive ourselves, he said, by attributing the dynamism of the Bolshevists to the simple slogan "panes et circenses.": The Bolshevistic ideal is rooted essentially in a ghastly reality, and flaunts a banner red with real blood and certainly wet with the many tears of the organized crowds that follow it and defend it as a symbol of the reconquest of liberty and bread,—liberty and bread which they do not find elsewhere, even if therein there should be found a greater abyss.

The priest, he concluded, ought to meet the people with the heart of Christ, which passed through the midst of mankind, doing good to all,

La Compagnia Di Gesu, March, 13, 1937

MEXICO

Process of Father Pro. Father H. Juan Campos was called to Mexico to write the process for the introduction of the cause of Father Pro, which will be sent to Rome.

Ysleta College. Father Jaime Castiello spent fifteen days at Ysleta College on his way to Mexico, where he is expected at the house of writers which was recently founded.

Edifying deeds. The sacrifices of the greater part of the children of our catechism classes are of a truly heroic nature. They appear a thousand times on little pieces of old cardboard and wrapping paper, on which they record them carefully for the catechists. These records show that they have not only refused delicacies, but one of the two pancakes which were to serve as their dinner; that they have fasted until lunch time and then have refused the better part, the dessert. If you bear in mind that the children who do this are almost always so ill-fed and hungry that many of them pick up husks of fruit in the streets for their food, you will have some appreciation of the generosity of these poor little children.

In one of the many centers there was a very poor girl who, though she hardly had enough to eat herself, insisted on feeding her little friends who seemed to be in greater need than she. She was often seen at Mass and Holy Communion early in the morning, in spite of the fact that she was evidently not well. She could not go at a later hour because of difficulty at home, and because she would have been beaten by her parents if they learned where she was going. A few months later she became much more seriously ill. She called the catechist and said to her; "I want to go to confession, as it is the First Friday and I do not want to break the novena. I think that our Lady is going to come for me tomorrow, Saturday, as I have been wearing her scapulars."

While the catechist was with her she felt a very acute pain in the heart, and embracing her crucifix, she said: "My Jesus, I offer it all for You." She received the Viaticum, gained the Holy Year indulgence, and offered her life for the children of Mexico. She expired during the first hours of Saturday morning.

At the beginning of the year the children were told not to go to the government schools because they were to be taught Socialist doctrines and the Church had

absolutely prohibited such education. At the next catechism class a boy of about twelve years said to the catechist: "I told them at home what you had said in class, but they still commanded me to go to the government school, and when I resisted they gave me a good thrashing. I do not want to go to the school, so the only thing that remains for me to do is to behave badly, since I know that after the third offense I shall be expelled. I am going to put up such a fight that they will have to let me go, and you know yourself that when I want to I can be very stubborn."

A few weeks passed, and one day he said to the catechist: "I have already committed my first offense." —And a few days later: "I have committed my second," and finally, one Saturday he appeared very happy: "Now I have obtained what I wanted,—they have thrown me out of the school and I cannot be received into another." He then said that he was going to look for work, but at the same time asked that he be allowed to come to the classes. This he has done and is very far advanced in class.

Noticias de la Provincia de Mexico, El Paso, Texas, March, 1937.

MISCELLANEOUS

At *Pau,* Fr. Manville has taken up again his Sunday-evening catechism classes on the Old Testament; church filled. Fr. L. Peyredieu has initiated the same courses at Montpelier; there too the chapel is crowded. . . . . By request of Msgr. Felton, Fr. Reix gave in La Salle Saint Genes two conferences on Rerum Novarum and Quadragesimo Anno before an audience of more than a thousand.

Canada: Fr. Lalande, whose health is a little better, has been able to render some services to Canada in the reorganization of the A.C.J.C. (Canadian Catholic Youth) and its union with the specialized movements

which sprang up independent of it. To effect this he has had numerous interviews with the directors of the working and student groups, several series of conferences with the Montreal clergy as well as with the scholastics of the Oblate Fathers, Holy Cross Fathers, and our own. Invited by the Archbishop of Ottawa, he devoted a week to the same work in that city, and on the request of several other bishops, he promised to give in their dioceses the same series of conferences to the clergy and interviews to the directors of the specialized movements. Finally, on the sixth of December, he spoke over the radio at Montreal on the latest instructions of the Holy Father to the youth of Catholic Action.

Manila: From France, because of the distance, they are expecting at the Eucharist Congress no bishops and only a hundred pilgrims. Fr. Boubée has well justified hopes for a large number of Chinese.

Madagascar: Petit Seminaire: Fr. Rastoul reports: "On my arrival here they told me: You will teach all the matter in Third Year. But Fr. Delom falls on the field of toil, and it is up to me to take his place overnight as professor of Rhetoric; French and Greek in First and Third; in all, seventeen hours of class.

At Duderstadt, Hanover, Fr. J. de Kologrivov just gave a three-day retreat to one hundred and twenty boys, almost all Hitler Youth, some of them members of the "Sturm Staffel." Much evidence of good will. All received Communion.

India: This year Fr. Claude Montaud planned giving a mission to his pagan parish, to the Nadars of Usilampatty. He had asked for an Indian Jesuit to preach it; at the last moment no such preacher was able to be found. He had to appeal to the lay apostolate. This consisted in a Tamilian bard (the age of troubadours has not passed) who, from mere supernumerary to provide interludes, became the preacher of the the mission for three nights, in open air, to the

accompaniment of the harmonium, tom-tom, and flute. . . .A thousand pagans responded and were immediately put at their ease. The troubadour sang in full voice the rythmic history, then in muted psalmody the development of the idea,—Creation, Sin, the Blessed Virgin, the Infant-God, the Passion, the Solitude of our Lady. The night was a triumph; it was two hours after midnight when the priest began the High-Mass. The Mayor of Usilampatty did not get to bed until about four o'clock, after having for a long time questioned the troubadour on the meaning of the ceremonies.

Fr. J. Céré introduced last year mixed retreats for Christians and pagans. This year the progress is noticeable. In the month of August sixteen young pagan girls and forty-seven pagan boys spent three days in the silence of a closed retreat. The director was Fr. Rajam, S.J., a Brahmin convert, now in France. Confession was replaced by an act of perfect contrition, and real Communion by spiritual communion, although many of the children were eager to receive our Sacraments already. Six of the retreatants will be able to be baptized very shortly.

Following the abolition of caste-barriers in the churches, two thousand Catholics tried to introduce legal proceedings against the Bishop of Trichinopoly. The judge refused to hear their plea. Fr. Planchard having applied the term "rowdy" to the group, was also hailed to court; but the judge (Protestant) dismissed the case with the remark that St. John the Baptist used language every bit as strong.

Books: *The People of France,* the publication of l'Action Populaire, has a circulation of 700,000 copies a month, due in part to the success of the 1,400 parish bulletins which have adopted it.

Fr. Pattyn, S.J., has founded at Shien Shien a popular scientific periodical. A Chinese paper of 40,000 circulation has asked to be allowed to reprint his magazine under the title of weekly supplement.

A new life of St. Francis Regis, complete, scholarly, and detailed, written by Fr. Guitton, is now in the hands of the censors, and we may reasonably hope that it shall appear early in June for the second centenary of the Saint's canonization.

Fr. Bessières is using to great advantage in series of conferences to all sorts of groups all over France, the material on different aspects of the life of Christ which he had been preparing for a book,—"a Papini French and orthodox, a life of Jesus for the use of those for whom it was at first written, the multitude that is weary and works for its daily bread." At present Father is engaged with "The Life of the Blessed Taïgi," but when this is completed, he hopes to devote himself to the popular life of Jesus.

F. LeRoy, official attaché at Geneva of the International Bureau of Labor, gave a conference at Tours on "The International Organization of Labor." Authorization to do this had been granted him by his Director of the B.I.T., Mr. Harold Butter, in a very friendly letter from which we quote the following: " . . . . Fr. LeRoy will tell you at the same time what high admiration we for our part profess towards social Catholicism, with which the B.I.T. (Bureau International du Travail) closely collaborates . . . . and I make bold to hope that our relations will become more intimate and more productive of results."

Chez Nous, January-February.

THE APOSTOLATE OF THE WANDERERS (FORAINS)

The spiritual care of wanderers (forains) has ever been dear to the Society; in many towns the fathers have added to their customary duties the care of these people. Father Haguenin has been appointed national chaplain of the wanderers at their request and is also in charge of the organization of all work among this class.

This work has to do not with the poor but with the abandoned. The scorn and prejudice to which they are subjected make most people hesitate to have anything to do with them. Yet one finds them with hearts open and eager to receive God. A travelling troubadour, touched mysteriously by grace, made a vow not to partake of food on the day on which he did not receive Holy Communion. These wanderers, however, are not nomads; they sell confections, run horse-shows, engage in lotteries and other similar attractions. Their constant travelling develops in them three fine qualities, hard work, mutual devotion and the family spirit. They are a people ready to receive God's grace.

But how are these people going to learn of religion? They are continually on the move and have no parish of their own. For this reason centers have been established in many towns for them. Father Haguenin employs these centers to get the children to their catechism lessons. He must be continually on the go, following his flock from Angers to Limoges, spending May in Orleans, June in Bourges, July in Chateauroux and so on through the year, one day in Mans, the next in Dijon, the following in Toulouse, living the life of a missionary in order to teach his people.

Above all, the centers for the wanderers (les forains) must work in unison; for if each one works alone it is fatal, since the temptation is great to admit to Baptism and Communion those who are not sufficiently prepared.

To assure success the chaplain must come in contact with all the families, Protestant and Jewish as well as Catholic; for this gains the respect and sympathy of these people which makes it easier for Catholics to practice their religion. As a sign of this the chaplain was once visited by a French Mason who explained to the priest that one of his employees had become engaged to his own first cousin; the Mason said: "I do not think it is right, so I have told you."

These contacts must be thorough, even to a detailed knowledge of each family. The priest must learn the first name of every child, his age, schooling and temperament; he must know the parents and their friends, the boon companions of the father, and so on. This is a delicate matter and requires tact. In the course of ten years 1,500 families have been contacted and the source of their troubles and inquietude discovered and overcome. Personal action is the big means; this the people appreciate.

To the people the priest is the 'grand ami' who is interested in little Dédé and mischievous Lulu. The wanderers (les forains) flock to the priest, not because he distributes medals or statues, but because he gives them his heart. His aim is not only to baptize and give Holy Communion and make certain that there are no lapses from the faith, he also aims by means of the bonds uniting them to him to prepare a group little by little which will be the Christian Wanderers Corporation of tomorrow.

This work is a delicate task demanding understanding, prudence and broad vision. It is difficult, but the supernatural reward is great. Young people of eighteen and nineteen place their whole confidence in the priest. In a hospital in Lyons one of these youngsters died in great fervor, having prayed constantly that the priest might have many, many souls to save. One little ten year old girl said in her sickness: "Father, I pray that you may be a saint; saints are needed very much." To these wanderers (forains) the priest is the image of the Church.

Courriers, January, 1937.

A great promoter of the Catholic cause is his Excellency, Anhmed Ziwer Pasciá, the former president of the Council in Cairo. On the tenth of last January, at an alumni meeting of the graduates of the Jesuit College, Mons, Testa, the Apostolic Delegate conferred

upon him the decoration of the Great Cross of the Order of Pius IX, in recognition of his services to the cause of Catholicism in Egypt. In answer to the toasts of felicitation, Pasciá said: "I am convinced that this award is not only intended to honor the services I have rendered but also to acknowledge a debt to an old Jesuit alumnus."

MISSION IN THE NEAR EAST

On Christmas Day, Very Reverend Father General promulgated a decree joining the three missions of the Province of Lyons, (Syria, Egypt, Armenia) into one Mission, governed by a single superior, the Mission of the Near East.

His Reverence gave the following reasons for his decision: "The affinity that exists between these missions, their frequent relations, the need of meeting new exigencies require that they be more closely united; the beloved Mission of Armenia which was proved by such storms and had the honor of martyrdom, is now almost entirely included in the Mission of Syria; the Mission of Egypt had, strictly speaking, no superior proper to it. Moreover, new problems are constantly arising which are common to the different parts of the Near East; we must take this into account in organizing our efforts to forward, as far as in us lies, the welfare of the Church. That is difficult without a single superior."

Reverend Father de Bonneville, who was superior of the Mission of Syria, will also have authority over the houses of Egypt and Constantinople.

The decree adds this clause, which broadens the future of our mission: "Besides the territories which formerly comprised the three missions, the new Mission of the Near East will include the entire Turkish Republic."

By this act, the whole Oriental portion of the Medi-

terranean basin, at least the Musulman part, is attached to the Province of Lyons. We may add that this Mediterranean apostolate, this struggle for power with Islam is a heritage from the early aspiration of St. Ignatius. As he was drawing up the first formula of the Institute of the Society, he formed the idea of a fourth vow of religion which pledged the obedience of the Order to the Sovereign Pontiffs,—should the reigning Pope desire to send the Jesuit "to dwell among the Turks or also among all other infidels, even in those regions they call the Indies." He mentions the Indies, but first thinks of the Empire of the Turks. Even before this, he had desired to live and die near the sepulchre of Jesus Christ, and to win it back in his own way. And while he pursued his studies at Paris, the great host of Suleiman was making Europe tremble and was halted at Vienna in 1529.

The same dream he shared with the whole group of founders of the Company. Blessed Peter Favre writes in his Memorial:

"The Lord inspired in me a devotion which I shall continue until death, with faith, hope and charity, and which concerns the spiritual welfare of these seven cities; Wittenberg, in Saxony; the capital of Sarmatia, whose name I do not know; Geneva, in the Duchy of Savoy; Constantinople, in Greece; Alexandria, in Africa. I resolved to keep this intention in mind and nourish the hope that it will be granted me one day, or at least some member of the Company of Jesus, to offer the Holy Sacrifice in all the cities which I have just mentioned."

His "élan" carried him over the whole world, but his imagination, when it went beyond the bounds of Europe, was fixed to the territory of the Mediterranean and sketches the lands covered by our Mission,—invoking for the important cities the Holy Sacrifices which we will henceforth celebrate there.

Mindful of the desires of our first Fathers, it is with

joy that the Province receives this new incentive, opening to it, at the time of its centenary such fair mission prospects in the land of Islam.

Courriers, February, 1937.

IN THE LAND OF ISLAM

The Province of Lyons, as the "Mediterranean Province" of the Society, has taken as its own the task of answering the often repeated appeals of the Sovereign Pontiffs in regard to the Musulmans. To convert the huge mass of Mohammedans, divided as it is among countries of such widely differing characters calls for an apostolate in conformity with all the nuances of psychology. It might be less dangerous today than in the days of the Crusades to enter Syria or Turkey and begin to show the Musulmans that Allah is a false god and Mahomet a pseudo-prophet, but it would hardly be less stupid. Nine times out of ten it would mean the destruction of personal influence and sometimes also the ruin, for years to come, of Catholicism's future in the entire region.

To fill up the need for precise, sure information adapted to the state of Islam in each country, and to furnish the necessary psychological formation, the Province of Lyons has created, besides centers at Bikfaia and at Damascus for the study of Arabic, a group for the scientific study of Islam, at the Seminary of the Missions to Syria.

One of the things that spurs the Province on is the activity of Anglo-Saxon protestant missionaries. Let us take the Americans alone. For a long time they have had the "Board of Missionary Preparation" to prepare students for missions to the Musulmans. They have two normal schools. "The Princeton Theological Seminary" and the "Jennedy School of Missions" where complete courses in Islamic culture are taught. The "American Literary Society for Moslems" spreads an avalanche of evangelistic propaganda over

the whole Islamic world. In 1930 the Reverend Henry Martin founded at Lahore, in the very midst of Musulman India an "Islamic Centre" with the twofold aim of studying profoundly the Mahometan movement and of publishing apologetic works adapted to the mentality of the Indian Musulman. In 1933 there were summer vacation courses run by Americans for protestant missionaries at Lahore, Landour, and Barisal. They have organized congresses to decide upon the best tactics to be employed. Their review "The Moslem World" directed with unequaled competence by the zealous Doctor Samuel Zwemer of Princeton is edited by technicians and missionaries well acquainted with Musulman problems. Finally they have begun, under the title of "The Fellowship of Faith for Moslems" a sort of Apostolate of Prayer for the conversion of Mohammedans. Animating all these modern, studied and ardent processes of propaganda and infiltration is the spirit of American organization, so concerned about "realization."

No wonder then, that Catholics and missionaries must intensify their effort. We must cease being drawn aside from the long slow task of converting the bloc of 260,000,000 men. We can no longer afford to systematically ignore, much less to disdain with simplicist naivety as anarchic and voluptuous bedouins and plunderers a civilization and a culture that have had such a tremendously important influence upon the history of thought and human evolution. In short to love them in Christ, we must first know them and esteem them.

Courriers, March, 1937.

MULTUM IN PARVO

The school situation in China has been making wonderful headway. In addition to the two great Universities of Pekin and Shanghai and the 'Hautes

Etudes' of Tientsin the missionaries are in charge of sixteen thousand two hundred and thirteen schools having an enrollment of four hundred thirty-five thousand and five hundred and fifty-two pupils. The teaching body numbers about fifteen thousand two hundred and two, of whom eight thousand nine hundred and fifty-eight are men and the rest women. Statistics of nine years back show an increase of thirty-seven percent in primary and secondary school construction and a seventy-eight percent increase in enrollment. In the secondary schools two-thirds of the pupils are not Christian; one half of the upper primary schools are still unbaptized and forty-four percent of the lower primary grades have not yet accepted Christianity. Hence the schools do not mean conversion by any means, but they do mean an atmosphere in which the pupils can understand the Church and all it represents.

The new Archbishop of Trichinopolis, Mons. Leonard, a Jesuit has been doing some pulling down. The wooden barriers in the churches of his diocese, long a mark of caste distinction between the pariah and his fellow Catholics, have been removed in order that no discrimination may be shown at the Communion rail. All classes now receive together. Those who rebelled against this innovation, the Catholics of the upper castes, have been excommunicated.

The seventh Oriental Exposition held at Bari came to a worthy close this year with a Missionary Exhibit conducted under the auspices of the Capuchin and Jesuit Fathers. To climax the activities therein displayed by the nations of the world there was an exhibition of the work of the Missions, particularly the work of Italian missionaries in the East. One corner of the great hall was given over to a bird's-eye view of the Jesuit Missions with photographs, descriptive graphs and every means possible of representing the

world-wide missionary front and especially the two hundred and seventy-one Italians holding that front. In the second hall, the Society displayed its two special armed forces, that of the press and education. The dominant note of Ethiopia could scarcely have escaped. An oil painting of amber red did honor to the memory of the eight Jesuits (two of whom were Italians) who shed their blood in that foreign land. The History of Ethiopia was displayed in the fifteen great tomes of Fr. Beccari, S.J., an authentic mine of the land's history, geography, and ethnography together with stores of religious and military information. Among the illustrous visitors to the gallery were Marshal Pietro Badoglio who thanked the Fathers for the education given his son at the College of Mondragone who left there to join his father as an officer of the Blue Squadron. The Marshal was especially delighted with the Ethiopian display and rejoiced that so much new land had been opened to the missionary activity of the Society. The Duke of Aosta, Prince Amadeus of Savoy, was another visitor, accompanied by the Archbishop of Bari.

Le Missioni, Oct. 16, 1936.

THE OZANAM AWARD

The idea and the name are Father McNeal's. After his breakdown in Japan, he came to the Philippines and became professor of Rhetoric at the Ateneo. Health failed him again and he returned to the United States, but he could not put the missions out of his mind and heart. He obtained unexpected permission to return to the Philippines where he became a real inspiration to all of us. Just before he died he gave his idea of the Ateneo giving an annual medal for distinguished lay service to the Church; and as the centenary of Ozanam was still fresh in memory, he fixed on "Ozanam" as the most appropriate name.

The idea took momentary hold only, for the Rectors at the time saw many difficulties in the way. But with the appointment of Fr. Carroll I. Fasy, the plan was proposed again and enthusiastically executed, and the Ozanam Award is now an Atenean institution.

Locally, there was some talk about the propriety of a college giving such an award, when, in our midst, is the University of Santo Tomas, the oldest University under the American Flag. As a matter of fact, the University did give a medal for Catholic Action this year, for the first time, to one of its Alumni. The Ateneo insisted, however, that this was not an attempt either to steal the thunder of the University nor was it an award granted in connection with a College or University Charter. The Ozanam Award had a social and civic significance and the Ateneo's part in conferring it was interest in the Church and the Commonwealth, both of which have part in the Ateneo's educational ideal. Lastly any accusation of rivalry is unfounded because five years ago Father McNeal died and it was, in a way, his dying bequest to the Ateneo which he loves.

The conferring of the Award was the high point in the College Graduation, which was separated this year from the High School.

The earlier part of the program went as all similar programs go: the thrill that comes once in a life time for the graduates and a grim resolution not to surrender for faculty and innocent by-stander. Climaxing the evening, was the conferring of the Ozanam Award upon Dr. Augusto J. D. Cortes, for distinctive labors and sacrifices in the field of Social Service. A tasty program was prepared separately for this feature —we quote, in part.:

WHY THE NAME, OZANAM

Because Frederick Ozanam was the founder of the St. Vincent de Paul Society, perhaps the most numer-

ous and active Catholic lay organization in the world for the relief and aid of poor and suffering mankind. He was one of the pioneers in this field, for these works of mercy and charity were for the most part the specific aim of the religious orders and congregations. The name of Frederick Ozanam, then, is an apt one for an award which selects distinctive lay service of our fellow man.

WHAT IS THE SIGNIFICANCE OF THE AWARD?

The present day, under the inspiring leadership of that man of God, Pope Pius the Eleventh, happily reigning, is the day of the lay-apostolate. The great social and economical principles of the gospels are not outmoded or ineffective, nay more, they are the only way of Social reconstruction even along human lines. When then a layman or woman has contributed in a distinctive way towards this hoped for reconstruction, on Christian principles, the Ozanam Award serves to recognize that service and to hold it up to public notice and appreciation.

WHY DOES THE ATENEO DE MANILA ASSUME THE HONOR OF AWARDING THIS SERVICE?

As an institution of Catholic higher education, the Ateneo is aiming to produce Catholic leaders. The award singles out a living exemplar for its students and brings into prominence the wholesome truth that a good Catholic is a good citizen—and the better the Catholic, the better the citizen. Furthermore, for the Philippines which shall hear of the award, it shall be testimony that a Catholic school is heart and soul for the welfare of the Commonwealth and makes it its great objective to turn these young men into citizens willing to serve and sacrifice for the common good.

THE MEDAL!

The profile of Frederick Ozanam symbolizes the nature of the award: service; the Tiara and the Keys

designate the Christian and Catholic principles energizing and vitalizing the service; the shield of the Commonwealth indicates the field in which this service is given. The shield of the Ateneo on the back signifies the institution which is sponsor of the award.

Father Rector then rose officially and formally to confer the Ozanam Award. He had consulted both Ecclesiastical and lay leaders and found that they applauded the Ateneo's choice of awardee. His Grace, Archbishop O'Doherty presiding over the graduation exercises was especially pleased. Father Rector said in part.

Our day is signalized by a rampant humanitarianism which attempts to eliminate God from a program, otherwise constructive and attractive. Now, the banner-bearers of this movement are not necessarily atheists, nor even agnostics, they believe in God. The trouble is that they reckon God as aloof from us, too big, perhaps, to pay much attention to pigmy man and so they seek happiness here in service, service of a very high order of excellence, but alas, like Caliban, of the earth, earthy. To this view of man and life and service, the Catholic Church, with all the sympathy of two thousand years watching man trying to make himself over again, the Catholic Church, I repeat, says "inadequate, and ultimately ineffective." Lest anyone deem this unfounded egotism, we point to the world to-day. Perhaps never has there been so many earnest efforts to peace, so beautifully defined by St. Thomas as the tranquility of order, and what is the result—wars and the threat of universal war, hatred and the red menace, a shattered civilization in Europe, and the pale faces of thinkers awaiting—the destruction of man.

In the midst of this groping, this foreboding, this trepidation, there is one platform of social Reconstruction, built of wisdom more indestructible than the Cedars of Lebanon, high enough to fling its light to all

nations, strong enough to hold the world from crashing to ruin, I mean the Christian Sociology, announced to us by the Roman Pontiffs, vicars of Christ, the Eternal Wisdom. It may be that most men in this topsy-turvy world blind their eyes to the Light of the world; it may be that men prefer darkness to light, but it still is true that if the world is to be saved from itself, if there is to be any universal peace this side of doomsday, if there is to be happiness, man's end in life, this side of the grave, before the eternal beatitude after death, one and only one can secure it, He, who is the Way; one and only one doctrine can save it, His, who is the Truth; one and one leader can restore health to human society, He who is the Life and who came that all should have life and have it more abundantly.

And this is the raison d'etre of tonight's award. The Ateneo de Manila, in its capacity as Christian Educator wishes in its way to emphasize this telling truth that Christ is the King of human society and in His ranks, the Sociologist and the lover of men can do, not merely work that shall store merit in eternal life, but, more pertinently to the life here, can do work which shall be effective in bringing peace and happiness to the way of men, pilgrims in this vale of tears.

Asking Dr. Cortes to accept the Award he read the citation.

Dr. Augusto J. D. Cortes, in his Catholic professional life, stands for an ideal and for a movement to realize this ideal. The ideal is to equalize the opportunities for up-to-date efficient medical service of the poor and indigent with those possessed in greater abundance of the good things of this world. The movement is the establishing of free clinics in the poor districts of Manila; the securing of the services of Sisters-visitor, who bring with their expert training in Nursing, the gracious religious influences which are the legacies of Jesus Christ to His Church; and finally the free professional service of a physician. Since 1930 nine districts of

Manila with three central clinics have been made possible by the devotion of Dr. Cortes, for upon the character and patience of the doctor the success of this great work of mercy mainly depends. Such is the unanimous decision of all who aid him in this work.

It is difficult to persuade Dr. Cortes to speak of a service which is becoming larger and more efficient each passing year. He turns the conversation to the number of baptisms administered, the confessions heard, the communions received, the marriages rectified. He points out that such results repay in consolation the personal sacrifices upon which this service depends. But it was learned that Dr. Cortes treats, on an average, a hundred and twenty free patients a day; that no sacrifice upon his time and skill was ever denied; that, specialist in surgery from international schools, he has foregone his ambition and opportunity for eminence, and has remained a general practitioner, so as to be always at the call of the poor in their needs.

The Ateneo de Manila feels that by the choice of Dr. Cortes the Ozanam Award will fulfill its purpose and begin a list of yearly selected outstanding men and women. The work is eminently service to the welfare of both Commonwealth and the Church of the Philippines. The one, who is the inspiration of this service, Dr. Cortes, brings to this distinctive contribution to the uplift of his fellow men and women, not only a high grade of professional skill, but a heart warm with charity and mercy and a mind intent on bringing Jesus Christ to his charges.

It is then an honor and a joy, for the Ateneo to request Dr. Augusto J. D. Cortes to accept for distinctive labors and devotion in the field of Social Service, the Ozanam Award, given this year for the first time by the Ateneo de Manila.

Dr. Cortes in a brief reply of acceptance requested His Grace to place the award. His Grace consenting, Dr. Cortes said. "This Award is not so much personal

as representative. The work cited needs the aid of many and without the inspiration and cooperation of my fellow doctors, the nurses and especially those trained visitors of various religious congregations of Sisters, the work would not have advanced a step. I am proud to receive this honor from the Ateneo de Manila, because I am merely one chosen to represent a movement, a Catholic movement to which God has allowed a measure of success."

Dr. Cortes is a graduate of Fordham Medical School of the class of 1919. He holds several Post Graduate degrees from Spain and Germany especially for Surgery.

A. M. D. G.

Statistics

RETREATS GIVEN BY THE FATHERS OF THE CALIFORNIA PROVINCE

October 1, 1935, to December 1, 1936

DIOCESAN CLERGY	Retreats	No.
Los Angeles	1	246
Nevada	1	21
Salt Lake	1	24
San Francisco	1	18
Totals	4	309

SISTERS 8-day	Retreats	No.
B. V. M., Pasadena	1	23
B. V. M., San Francisco	2	103
Carmelites, Alhambra	1	23
Carmelites, Los Angeles	1	15
Daughters of Mary and Joseph, Los Angeles	1	7
Daugthers of Mary and Joseph, San Francisco	1	10
Dominicans (cloist.), Los Angeles	1	11
Good Shepherds, Phoenix	2	14
Good Shepherds, Los Angeles	1	30
Helpers, San Francisco	1	21
Holy Cross, Fresno	1	12
Holy Cross, Ogden	1	35
Holy Cross, Salt Lake	1	60
Holy Family, San Francisco	2	175
Holy Names, Alhambra	1	126
Holy Names, Oakland	1	185
Incarnate Word, San Bernardino	1	30
Immaculate Heart, Hollywood	2	135
Immaculate Heart, Tucson	1	18
Loretto, Los Angeles	1	20
Mesdames, Menlo	1	55
Mesdames, San Francisco	1	23
Mercy, Burlingame	1	96
Mercy, Los Angeles	1	37
Mercy, Oakland	1	52
Mercy, Prescott, Arizona	1	17
Mercy, Sacramento	3	72
Mercy, San Diego	2	58
Missionary Sisters, Burbank	2	47
Missionary Sisters, Seattle	1	27
Nazareth, San Diego	1	12
Nazareth, Van Nuys	1	10
Notre Dame, Belmont	3	207
Notre Dame, Huntington Park	1	21
Notre Dame, San Francisco	1	65

	Retreats	No.
Notre Dame, Santa Clara	1	49
Notre Dame, Watsonville	1	20
Presentation, Berkeley	1	68
Presentation, Gilroy	1	26
Presentation, San Francisco	1	57
Providence, Anaheim	1	41
Providence, Oakland	1	24
St. Joseph's, Los Angeles	3	242
Religious of Sacred Heart, Los Angeles	1	30
Total	56	2,409

LAYMEN	Retreats	No.
Los Altos	50	1,018
Los Angeles	5	134
Glacier Lake	1	12
Total	56	1,164

YOUNG WOMEN, GIRLS 3-day	Retreats	No.
B. V. M., Pupils	1	400
Dominicans, Pupils	1	250
Dominicans, Ladies	1	23
Franciscans, Nurses	1	50
Holy Family, Ladies	1	80
Holy Cross, Pupils	1	280
Holy Names, Pupils	2	450
Immaculate Heart, Pupils	1	200
Little Sisters of Poor, Old People	1	280
Madames, Ladies	2	220
Madames, Pupils	3	255
Madames, Public School	1	60
Mercy, Pupils	2	121
Mercy, Nurses	3	195
Notre Dame, Pupils	3	395
Notre Dame, Ladies	2	115
Providence, Pupils	1	60
Religious of Sacred Heart, Pupils	1	85
Social Service	2	78
St. Joseph, Pupils	1	71
Total	31	3,668

YOUNG MEN, BOYS	Retreats	No.
Bellarmine	2	326
Dominicans, Anaheim	1	131
St. Ignatius, San Francisco	1	700
Loyola High, Los Angeles	2	714
Loyola University, Los Angeles	1	380
Mercy, Los Angeles	1	120
University of Santa Clara	2	520
Total	10	2,891

TRIDUA TO SISTERS	Retreats	No.
Helpers	1	21
Mesdames	5	78
Mercy	5	138
Presentation	2	64
Ursulines	2	35
Total	13	336

ONE DAY RECOLLECTION	Retreats	No.
Sisters	8	295
Priests	5	70
Total	13	365

RETREATS TO OURS 8-day	Retreats	No.
Retreat to Ours 8-day	6	258

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RETREATS GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

September, 1935, to September, 1936

CLASSIFICATION	Retreats	No.
Diocesan Clergy	2	37
Christian Brothers	2	73
Sacred Heart Brothers	3	134
Blessed Sacrament Sisters	2	60
Holy Family Sisters	2	125
Franciscan Sisters	4	45
Good Shepherd Sisters	4	51
Incarnate Word Sisters	7	491
St. Joseph Sisters	3	177
Little Sisters of the Poor	1	12
Sisters of Loretto	2	52
Marianites of the Holy Cross	2	167
Sisters of Mercy	14	495
Our Lady of Mercy	2	104
Sisters of Most Holy Sacrament	2	86
Sisters of the Holy Names	2	63
Religious of the SS Heart	2	58
School Sisters of Notre Dame	2	59
Sisters of O.L. of Namur	2	70
Ursuline Sisters	4	168
Various Congregations	17	480
High School Boys, College Men	9	2,862
Academy Girls, College Women	20	2,430
Coeducational Schools	6	895
Inmates	5	651
Nurses	3	80
Ladies	15	1,300
Laymen	20	1,016
TOTALS	157	12,241
TRIDUA TO RELIGIOUS	13	352

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

December 15, 1935, to December 15, 1936

TO SECULAR CLERGY	Retreats	No.
Antigonish, N.S.	1	125
Boston	2	280
Charlottetown, P.E.I.	1	65
Fall River	2	169
Los Angeles, Cal.	2	245
Newark	3	459
Providence	2	260
Portland	2	210
Springfield	2	450

TO RELIGIOUS CONGREGATIONS (men) LASALLETTE FATHERS	Retreats	No.
Hartford, Conn.	1	40

TO SEMINARIANS	Retreats	No.
Brighton, Mass.	1	174

TO BROTHERS (XAVERIAN)	Retreats	No.
Peabody, Mass.	1	27

TO RELIGIOUS WOMEN (CENACLE)	Retreats	No.
Newport, R.I.	1	34

CHARITY	Retreats	No.
Halifax, N.S.	1	190
North Sydney, N.S.	1	50
New York, N.Y.	1	323
Wellesley Hills, Mass.	1	98

CHARITY OF NAZARETH	Retreats	No.
Brockton, Mass.	1	57
Newburyport, Mass.	1	39

DAUGHTERS OF HEART OF MARY	Retreats	No.
Burlington, Vt.	1	30
New York, N.Y.	1	30

FAITHFUL COMPANIONS OF JESUS	Retreats	No.
Fitchburg, Mass.	1	45
Providence, R.I.	2	66

GOOD SHEPHERD	Retreats	No.
Boston, Mass.	1	45
Brooklyn, N.Y.	1	35
Morristown, N.J.	1	15
Philadelphia, Pa.	1	19
Springfield, Mass.	1	14

GREY NUNS	Retreats	No.
Cambridge, Mass.	1	35

HOLY CHILD JESUS	Retreats	No.
Melrose, Mass.	1	25

MERCY	Retreats	No.
Buffalo, N.Y.	1	100
Fall River, Mass.	2	147
Hartford, Conn.	4	533
Hooksett, N.H.	2	270
Leicester, Mass.	1	73
Manchester, N.H.	3	256
Merion, Pa.	1	62
Milford, Conn.	2	316
New Haven, Conn.	1	26
New Bedford, Mass.	1	60
New York, N.Y.	1	20
Pittsburgh, Pa.	1	204
Portland, Me.	3	396
Providence, R.I.	1	85
Worcester, Mass.	1	60

NOTRE DAME (Namur)	Retreats	No.
Boston, Mass.	1	84
Lawrence, Mass.	2	122
Lowell, Mass.	1	108
Tyngsboro, Mass.	1	130
Waltham, Mass.	2	191
Worcester, Mass.	2	260

NOTRE DAME (Congregation)	Retreats	No.
Antigonish, N.S.	1	92
Charlottetown, P.E.I.	1	90

PROVIDENCE	Retreats	No.
Chelsea, Mass.	1	30
Holyoke, Mass.	2	268
Hyattsville, Md.	1	28
Malden, Mass.	1	25

SACRED HEART	Retreats	No.
Albany, N.Y.	1	36
New Haven, Conn.	1	35
Noroton, Conn,	1	61
Providence, R.I.	1	30

SACRED HEART OF MARY	Retreats	No.
Sag Harbor, N.Y.	1	50

ST. DOROTHY	Retreats	No.
Reading, Penn.	1	11

ST. CASIMIR	Retreats	No.
Chicago, Ill.	1	157

ST. FRANCIS	Retreats	No.
Pittsburgh, Pa.	1	120
Reading, Pa.	1	25

ST. MARY OF NAMUR	Retreats	No.
Lockport, N.Y.	1	75

ST. JOSEPH	Retreats	No.
Chicopee, Mass.	1	91
Framingham, Mass.	2	410
Hartford, Conn.	1	80
Holyoke, Mass.	2	505
Springfield, Mass.	1	50
Weston, Mass.	1	183

URSULINES	Retreats	No.
Frostburg, Md.	1	13

TO SECULAR LADIES AND GIRL STUDENTS

CENACLE	Retreats	No.
Brighton, Mass., Ladies	5	416
Newport, R.I., Ladies	3	130

CHARITY	Retreats	No.
Baltic, Conn., Academy girls	1	75
New York, N.Y., College girls	1	535

CHRISTIAN EDUCATION	Retreats	No.
Arlington, Mass.	1	50

GREY NUNS	Retreats	No.
Cambridge, Mass., Nurses	1	80

GOOD SHEPHERD	Retreats	No.
Hartford, Conn., Penitents	2	272

MERCY	Retreats	No.
Hooksett, N.H., Ladies and College girls	2	110
Milford, Conn., Ladies and Academy girls	2	285
Portland, Me., Academy girls	1	85
Providence, R.I., Academy girls	1	644

NOTRE DAME	Retreats	No.
Boston, Mass., Academy girls	1	101
Chicopee, Mass., College girls	1	118
Tyngsboro, Mass., Ladies	1	28

SACRED HEART	Retreats	No.
Newton, Mass., Ladies and Academy girls	3	222
New York, N.Y., Ladies	1	65
Noroton, Conn., Ladies	1	75
Providence, R.I., Ladies and Academy girls	3	44

ST. JOSEPH	Retreats	No.
Chicopee, Mass., Ladies and College girls	2	225
Stamford, Conn., Academy girls	1	86
Weston, Mass., College girls	1	315

VISITATION	Retreats	No.
Georgetown, D.C., Ladies	1	60

RETREATS TO STUDENTS IN COLLEGES AND HIGH SCHOOLS

Boston College	3	1,650
Holy Cross College	3	1,350
Boston College High School	3	975

OTHER SCHOOLS	Retreats	No.
Huntington, Mass., Public High School	1	110
Jersey City, N.J., Catholic High School	2	1,200
Philadelphia, Pa., St. Joseph's College Seniors	1	70
Providence, R.I., LaSalle Academy	1	950
Rockaway Park, N.Y., St. Malachy's Home	1	200
Springfield, Mass., Public High School	2	330
Waterbury, Conn., Catholic High School	1	125

TO LAYMEN	Retreats	No.
Bellarmine House, Cohasset, Mass.	11	150
Bellarmine House, Cohasset, Mass., Blind Boys	2	29
Cathedral Camp, E. Freetown, Mass.	1	85
Tenafly, N.J. (Colored men)	1	14

SUMMARY OF RETREATS

Priests (Secular)	17	2,263
Religious Congregations (Men)	1	40
Seminarians	1	174
Religious Brothers	1	27
Religious Women	81	7,118
Secular Ladies and Girl Students	36	3,975
Students (Boys) Colleges and High Schools	18	6,960
Laymen	15	178
Private	10	10
Total	171	20,745

NEW ENGLAND PROVINCE—NOVENA OF GRACE—1936

Number of churches in which Novena was conducted	36
Number of Fathers engaged	68
Number of daily services	118
Estimated daily attendance	102,550

SCHEDULE OF RETREATS GIVEN BY FATHERS OF THE MARYLAND-NEW YORK PROVINCE

January 1st to December 31st, 1936

MEN

DIOCESAN CLERGY	Retreats	No.
Brooklyn	3	630
Hartford	2	468
New York	3	649
Ogdensburg	3	430
Pittsburgh	3	510
Richmond	2	92
St. John's	1	58
Total	17	2,837

SEMINARIANS	Retreats	No.
Darlington, N. J.	2	138

RELIGIOUS:

JESUITS	Retreats	No.
Boston College	1	23
Boston College, H.S.	1	15
Bellarmine Hall	1	60
Georgetown	1	113
St. Andrew's	2	186
Wernersville	1	140
Woodstock	2	321
Worcester	2	124
Total	11	982

ST. COLUMBAN	Retreats	No.
Silver Creek	1	15

HOLY CROSS	Retreats	No.
Brookland, D. C.	1	14

FATHERS OF MERCY	Retreats	No.
Cold Spring, N. Y.	2	36

CHRISTIAN BROTHERS OF IRELAND	Retreats	No.
All Hallows	1	40
Iona School	1	14

MARIST BROTHERS	Retreats	No.
St. Ann's Hermitage	3	187

BROTHERS OF THE SACRED HEART	Retreats	No.
Metuchen, N. J.	2	166

XAVERIAN BROTHERS	Retreats	No.
Fortress Monroe	1	71
Total	12	543

STUDENTS

JESUIT SCHOOLS	Retreats	No.
Canisius College	2	850
Fordham University	4	2,410
Georgetown University	1	60
St. Joseph's College	2	520
St. Peter's College	2	511
Brooklyn Prep	1	550
Canisius High School	2	442
Fordham Prep	2	518
Georgetown Prep	1	88
Gonzaga High School	3	453
Loyola High School	3	444
Loyola High School	1	37
Regis High School	2	597
St. Joseph's High School	1	571
St. Peter's High School	1	599
Xavier High School	2	584
Total	30	9.234

CHRISTIAN BROTHERS OF IRELAND	Retreats	No.
Iona School	2	500

MARIST BROTHERS	Retreats	No.
St. Ann's Academy	1	430
Mt. St. Michael's Academy	2	436
Sacred Heart Academy	1	33
St. Malachy's Home	1	200
St. Joseph's Academy	1	110
Seton Hall College	2	670
Total	10	2,379

LAYMEN	Retreats	No.
Annapolis, Md.	29	1,309
Morristown, N. J.	43	1,854
Staten Island, N. Y.	42	1,925
Milford, O.	1	40
Total	115	5,128

WOMEN

RELIGIOUS:

BENEDICTINE	Retreats	No.
Elizabeth, N. J.	1	60

BLESSED SACRAMENT	Retreats	No.
Cornwall, Pa.	3	284

CARMELITES	Retreats	No.
Baltimore, Md.	1	21
Boston, Mass.	1	18
New York, N. Y.	1	18
Rochester, N. Y.	1	10
Schenectady	1	17
Toronto, Canada	1	13

CARMELITE SISTERS for the Aged & Infirm	Retreats	No.
St. Patrick's Home	1	11

CENACLE	Retreats	No.
New York City	1	60

CHARITY	Retreats	No.
Greensburg, Pa.	4	640
Nanuet, N. Y.	1	25
Mt. St. Vincent	5	884

CHARITY OF NAZARETH	Retreats	No.
Leonardtown, Md.	1	35

CHARITY OF OUR LADY	Retreats	No.
Baltic, Conn.	1	95

INSTITUTE OF OUR LADY OF CHRISTIAN DOCTRINE	Retreats	No.
New York, N. Y.	1	35

DAUGHTERS OF THE HEART OF MARY	Retreats	No.
Nardin Academy	1	31
Westchester, N. Y.	2	145

DAUGHTERS OF OUR LADY OF MERCY	Retreats	No.
York, Pa.	1	36

SISTERS OF DIVINE COMPASSION	Retreats	No.
White Plains, N. Y.	1	100

FRANCISCANS	Retreats	No.
Georgetown, D. C.	1	21
Trenton, N. J.	1	30
Warvick, N. Y.	1	45

SISTERS OF ST. FRANC'S OF PENANCE AND CHRISTIAN CHARITY	Retreats	No.
Eggertsville, N. Y.	1	32
Glen Riddle	1	290
Stella Niagara, N. Y.	1	32
Syracuse, N. Y.	3	285
Williamsville, N. Y.	1	127

GOOD SHEPHERD	Retreats	No.
Albany, N. Y.	2	51
Boston, Mass.	1	25
Brooklyn, N. Y.	1	28
Buffalo, N. Y.	3	185
Washington, D. C.	1	19
Hartford, Conn.	1	11
Morristown, N. J.	1	30
Peekskill, N. Y.	2	79
W. Philadelphia, Pa.	1	19
Reading, Pa.	2	91
Wickatunk, N. J.	1	10

GREY NUNS OF THE SACRED HEART	Retreats	No.
Oak Lane, Pa.	1	23

HELPERS OF THE HOLY SOULS	Retreats	No.
Chappaqua, N. Y.	2	52
New York, N. Y.	2	45

HOLY CHILD	Retreats	No.
New York, N. Y.	2	50
Philadelphia, Pa., (Assumption)	1	14
Philadelphia, Pa., (St. Edward's)	1	29
Philadelphia, Pa., (St. Leonard's)	1	30
Rosemont, Pa.	1	120
Sharon Hill, Pa.	2	191
Suffern, N. Y.	1	33

HOLY HUMILITY OF MARY	Retreats	No.
Villa Marie, Pa.	1	155

HOLY NAMES OF JESUS AND MARY	Retreats	No.
Albany, N. Y.	1	67
Rome, N. Y.	1	30

SERVANTS OF THE IMMACULATE HEART OF MARY	Retreats	No.
Cape May Point, N. J.	1	250
Fountain Springs, Pa.	1	105

RELIGIOUS OF JESUS AND MARY	Retreats	No.
New York, N. Y.	1	39

LITTLE SISTERS OF THE POOR	Retreats	No.
Washington, D. C.	1	20
Philadelphia, Pa.	1	16

SISTERS OF MERCY	Retreats	No.
Albany, N. Y.	1	79
Baltimore, Md., (St. Cecilia's)	1	10
Belmont, N. C.	1	70
E. Moriches, N. Y.	3	143
Buffalo, N. Y.	5	336
Cresson, Pa.	2	190
E. Providence, R. I.	1	128
Fall River, Mass.	1	90
Harrisburg, Pa.	4	140
Manchester, N. H.	1	36
Merion, Pa.	3	329
Mt. Washington, Md.	3	208
New Bedford, Mass.	1	60
New York, N. Y.	9	271
N. Plainfield, N. J.	1	92
Pittsburgh, Pa.	2	304
Rensselaer, N. Y.	1	84
St. John's, Newfoundland	1	114
Syosset, N. Y.	1	75
Tarrytown, N. Y.	2	83
Washington, D. C.	1	17
Worcester, Mass.	1	43

MISSION HELPERS OF THE SACRED HEART	Retreats	No.
Towson, Md.	3	146
Dobbs Ferry, N. Y.	2	240

NOTRE DAME	Retreats	No.
Ilchester, Md.	2	119
Philadelphia, Pa.	1	40
Queens Village, N. Y.	1	17
Rose Valley, Pa.	1	55

NURSING SISTERS OF THE POOR	Retreats	No.
Brooklyn, N. Y.	1	30

PALLOTTINE MISSIONARY SISTERS	Retreats	No.
Huntington, W. Va.	2	75

FRANCISCAN POOR CLARE NUNS	Retreats	No.
Philadelphia, Pa.	1	25

PRESENTATION	Retreats	No.
Newburgh, N. Y.	2	180
St. John's, Newfoundland	1	99
Staten Island, N. Y.	3	173
Watervliet, N. Y.	1	18

DIVINE PROVIDENCE	Retreats	No.
Holyoke, Mass.	2	257

MARIE REPATRICE	Retreats	No.
New York, N. Y.	3	107

SACRAMENTINES	Retreats	No.
Yonkers, N. Y	1	35

SACRED HEART	Retreats	No.
Albany, N. Y.	1	135
Newton, Mass.	1	30
Manhattanville, N. Y.	1	70
Maplehurst, N. Y. C.	2	58
91st & 5th Ave., N. Y. C.	1	25
Overbrook, Pa.	2	70
Providence, R. I.	1	31
Rochester, N. Y.	2	63
Torresdale, Pa.	1	50
Washington, D. C.	1	20

SACRED HEART OF MARY	Retreats	No.
Keesville, N. Y.	1	50
Tarrytown, N. Y.	1	92

ST. JOSEPH	Retreats	No.
Baden, Pa.	1	135
Brentwood, N. Y.	4	1,572
Buffalo, N. Y.	3	368
Cape May, N. J.	3	592
Chestnut Hill, Pa.	6	844
Englewood, N. J.	2	105
Fairmont, W. Va.	1	50
McSherrytown, Pa.	1	125
Monticello, N. Y.	1	48
Rochester, N. Y.	1	230
Teaneck, N. J.	1	29
Troy, N. Y.	2	347
Wheeling, W. Va.	2	82

ST. MARY OF NAMUR	Retreats	No.
Kenmore, N. Y.	1	90
Lockport, N. Y.	1	75

SISTERS OF THE SORROWFUL MOTHER—Retreats	No.
Danville, N. J. 1	48

SISTERS OF SOCIAL SERVICE Retreats	No.
Auriesville, N. Y. 1	10

SISTER SERVANTS OF MARY Retreats	No.
New York, N. Y. 1	16

URSULINES Retreats	No.
Beacon, N. Y. 1	25
Middletown, N. Y. 1	20
New Rochelle, N. Y. 2	135
New York, N. Y. 7	275
Wilmington, Del. 2	56

VISITATIONS Retreats	No.
Baltimore, Md. 1	27
Frederick, Md. 1	29
Washington, D. C. 1	45
Parkersburg, W. Va. 1	40
Wheeling, W. Va. 1	45

FEMALE STUDENTS AND SECULAR LADIES

ASSUMPTION Retreats	No.
Assumption Academy, Germantown, Pa..... 1	70

CENACLE Retreats	No.
Lake Ronkonkoma, N. Y. 5	235
New York, N. Y 10	495

CHARITY Retreats	No.
St. Joseph Hospital, Phila., Pa. 1	60
Convent Station, N. J. 1	340
St. Peter's Hospital, New Brunswick, N. J... 1	135
Bl. Sacrament Academy, New York, N. Y..... 2	108
Holy Cross Academy, New York, N. Y..... 1	320
St. Lawrence's Academy, New York, N. Y..... 1	72

CHARITY OF NAZARETH Retreats	No.
St. Mary's Academy, Leonardtown, Md. 1	125

CHRISTIAN CHARITY Retreats	No.
Mallinckrodt Academy, Wilkes-Barre, Pa..... 1	66

CHARITY OF ST. VINCENT DE PAUL Retreats	No.
St. Vincent's Academy, Newark, N. J. 1	196
St. Vincent's Hospital, New York, N. Y..... 1	75

OUR LADY OF CHRISTIAN DOCTRINE	Retreats	No.
Marydell, Nyack, N. Y.	1	30

DIVINE CHARITY	Retreats	No.
St. Joseph's Hill, Staten Island, N. Y.	1	55

DAUGHTERS OF THE HEART OF MARY	Retreats	No.
Nardin Academy, Buffalo, N. Y.	1	120

DIVINE COMPASSION	Retreats	No.
College of Good Counsel, White Plains, N. Y.	1	126

DOMINICAN SISTERS	Retreats	No.
Elkins Park, Pa.	2	106

FRANCISCANS	Retreats	No.
Georgetown Hospital, Washington, D. C.	1	75
St. Mary's Hospital, Orange, N, J.	1	50
St. Francis Hospital, Poughkeepsie, N. Y.	1	40
St. Mary's, Williamsville, N. Y.	1	102

GOOD SHEPHERD	Retreats	No.
Buffalo, N. Y.	1	100
Washington, D. C.	1	100

GREY NUNS OF THE CROSS	Retreats	No.
D'Youville College, Buffalo, N. Y.	1	200

GREY NUNS OF THE SACRED HEART	Retreats	No.
St. Mary's High School, Ogdensburg, N. Y.	1	160

HELPERS OF THE HOLY SOULS	Retreats	No.
St. Elmo's Hill, Chappaqua, N. Y.	1	18
New York, N. Y.	1	30
Tuckahoe, N. Y.	4	110

HOLY CHILD	Retreats	No.
St. Walburga's, New York, N. Y.	2	135
St. Leonard's, Philadelphia, Pa.	1	115
Rosemont College, Rosemont, Pa.	2	185
Holy Child, Suffern, N. Y.	3	52

LADIES OF LORETTO	Retreats	No.
Loretto Abbey, Niagara Falls, N. Y.	2	117

MERCY	Retreats	No.
St. Peter's Hospital, Albany, N. Y.	1	65
Mercy Juniorate, Brooklyn, N. Y.	1	78
Mt. Mercy Academy, Buffalo, N. Y.	1	230
Mercy Academy, Cresson, Pa.	1	38
Misericordia College, Dallas, Pa.	1	165
Georgian Court College, Lakewood, N. J.	1	150
Mater Misericordia, Merion, Pa.	1	83
Mt. St. Agnes, Mt. Washington, Md.	2	213
Mt. St. Mary's Academy, N. Plainfield, N. J.	1	60
Misericordia Hospital, Philadelphia, Pa.	2	120
Mercy High School, Rochester, N. Y.	1	260

MISSIONARY

SISTERS OF THE SACRED HEART	Retreats	No.
Mother Cabrine H. S., New York, N. Y.	1	132

NOTRE DAME DE NAMUR	Retreats	No.
Trinity Prep School, Ilchester, Md.	1	41
Notre Dame Academy, Moylan, Pa.	1	35
Trinity College, Washington, D. C.	1	310
Notre Dame Academy, Washington, D. C.	1	199

PERPETUAL ADORATION	Retreats	No.
Washington, D. C.	1	70

MARIE REPARATRIX	Retreats	No.
Mount Mary, Detroit, Mich.	1	42
New York, N. Y.	9	374

SACRED HEART	Retreats	No.
Kenwood, Albany, N. Y.	1	60
Manhattanville, N. Y.	3	220
Maplehurst, N. Y. C.	6	501
Fifth Ave., N. Y. C.	2	150
Sacred Heart Academy, Noroton, Conn.	2	118
Sacred Heart Academy, Overbrook, Pa.	4	365
Sacred Heart Academy, Providence, R. I.	1	85
Sacred Heart Academy, Rochester, N. Y.	2	220
Eden Hall, Torresdale, Pa.	4	346
Sacred Heart Convent, Washington, D. C.	1	90

SACRED HEART OF MARY	Retreats	No.
Academy of Sacred Heart of Mary, N. Y. C.	1	98
Marymount, Tarrytown, N. Y.	4	415

ST. JOSEPH	Retreats	No.
St. Angela Hall, Brooklyn, N. Y.	1	185
Mt. St. Joseph Academy, Buffalo, N. Y.	1	180
St. Francis Hospital, Hartford, Conn.	2	180
Nazareth Convent, Rochester, N. Y.	2	904
Holy Name Hospital, Teaneck, N. J.	1	40
Wheeling Hospital, Wheeling, W. Va.	1	65

ST. MARY DE NAMUR	Retreats	No.
St. Mary's Seminary, Buffalo, N. Y.	1	72
St. Joseph's Academy, Lockport, N. Y.	2	145

URSULINES	Retreats	No.
St. Joseph's Academy, Malone, N. Y.	2	300
Ursuline Academy, Middletown, N. Y.	1	60
St. Angela College, New Rochelle, N. Y.	2	1,160
Mt. St. Ursula, Bedford Park, N. Y.	1	360
Ursuline Convent, New York, N. Y.	2	155
Ursuline Academy, Wilmington, Del.	1	105

VISITATION	Retreats	No.
Visitation Convent, Baltimore, Md.	2	92
Visitation Convent, Frederick, Md.	1	38
Visitation Convent, Georgetown, D. C.	1	60
Visitation Convent, Parkersburg, W. Va.	1	50
Mt. de Chantal, Wheeling, W. Va.	1	50
Christ Child Society, Washington, D. C.	1	250
Cath. Central H. S., Troy, N. Y.	1	780
St. Brendan's H. S., Brooklyn, N. Y.	1	800
St. Mary's, Potsdam, N. Y.	2	480

MIXED—ADULTS	Retreats	No.
St. Joseph's Home for the Aged, N. Y. C.	1	140
Little Sisters of the Poor, N. Y. C.	1	250
Little Sisters of the Poor, Philadelphia	1	300

MIXED—CHILDREN	Retreats	No.
Holy Spirit H. S., Atlantic City, N. J.	1	365
Camden Cath. H. S., Camden, N. J.	1	700
St. Cecilia's H. S., Englewood, N. J.	1	475
St. Robert's H. S., Chester, Pa.	1	138
High School, Syracuse, N. Y.	1	375
All Saints, Baltimore, Md.	1	56
St. Agatha Home, Nanuet, N. Y.	1	475
Mt. St. Francis, Peekskill, N. Y.	1	400
Catholic High School, Harrisburg, Pa.	1	255
Mt. St. Joseph, Hartford, Conn.	1	263
St. Anthony's Orphan Asylum	1	74
St. Coleman's School, Watervliet, N. Y.	1	73
St. Joseph's, McSherrytown, Pa.	1	100
Catholic High School, Lancaster, Pa.	1	370

SUMMARY OF RETREATS GIVEN

January 1, 1936—December 31, 1936

MEN

	Rerteats	No.
Diocesan Clergy	17	2,837
Seminarians	2	138
RELIGIOUS		
Jesuits	11	982
Others	12	543
STUDENTS		
Jesuit Schools	30	9,234
Other Schools	10	2,379
	40	11,613
Laymen	115	5,128

WOMEN

Religious	217	15,912
Students and Ladies	148	16,167

MIXED

Adults	3	690
Children	14	4,119
Total	579	58,129

COLLEGES AND UNIVERSITIES 1936 - 1937

	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance and Business	Foreign Service	Graduate	Engineering	Education	Sociology	Pharmacy	Journalism	Summer School	Extension	Other Courses	Total Number of Students
Maryland-New York																						
Canisius	698	173	141	190	94	72	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	301	441	28	1,440
Fordham	1,581	736	845	.....	.....	....		.....	782	.....	328	.....	743	.....	1,621	901	146	.....	1,111	.....	.....	7,213
Georgetown	578	178	131	.....	.....	....		414	703	142	.....	400	28	.....	.....	.....	.....	.....	148	.....	269	2,265
Loyola	200	85	83	32	.....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	32	.....	232
St. Joseph's	453	109	126	.....	.....	....	.....	.....	.....	.....	149	.....	.....	.....	39	.....	.....	237	.....	.....	1,003	1,693
St. Peter's	410	166	244	.....	.....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	410
Ateneo	116	50	.....	.....	34	32	.....	.....	77	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	62	467
Total	4036	1497	1570	222	128	104	.....	414	1562	142	400	771	771	.....	1,660	901	146	237	1,560	473	1,362	13,720
California																						
Loyola	276	.....	.....	.....	22	....	.....	.....	124	.....	153	.....	.....	.....	.....	.....	.....	.....	.....	50	.....	603
San Francisco	730	.....	.....	.....	48	166	.....	.....	158	.....	227	.....	.....	.....	.....	.....	.....	.....	179	46	241	1,065
Santa Clara	262	25	217	20	.....	....	.....	.....	32	.....	92	.....	.....	69	.....	.....	.....	.....	.....	.....	.....	445
Total	1,268	25	217	20	70	166	.....	.....	314	.....	472	.....	.....	69	.....	.....	.....	.....	179	96	241	2,113
Chicago																						
Detroit	483	78	106	152	83	25	.....	.....	159	106	734	.....	153	508	22	.....	.....	.....	544	101	138	2,962
John Carroll	475	99	75	119	33	....	.....	.....	.....	.....	143	.....	1	.....	.....	.....	.....	.....	120	211	5	686
Loyola	556	126	214	70	.....	....	.....	600	265	304	475	.....	696	.....	70	.....	.....	.....	1,238	.....	2,355	6,063
Xavier	468	151	32	100	41	19	.....	.....	.....	.....	111	.....	.....	.....	.....	.....	.....	.....	188	560	14	1,216
Total	1,982	454	427	441	157	44	.....	600	424	410	1,463	.....	850	508	92	.....	.....	.....	1,990	872	2,512	10,927
Missouri																						
Creighton	332	46	54	50	119	54	9	268	197	76	418	.....	40	.....	.....	.....	86	54	370	13	223	2,077
Marquette	1,100	111	539	569	178	....	57	379	184	147	834	.....	313	470	.....	.....	.....	204	738	.....	262	4,612
Regis	158	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	158
Rockhurst	164	.....	.....	.....	.....	.....	.....	.....	.....	.....	167	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	381
St. Louis	1,034	.....	.....	.....	.....	.....	.....	499	74	221	782	.....	514	.....	251	143	.....	.....	1,782	.....	1,169	4,687
Total	2,788	157	593	619	297	54	66	1,146	455	444	2,201	.....	867	470	251	143	86	258	2,890	13	1,654	11,865
New England																						
Boston College	1,483	1,085	358	40	165	72	.....	.....	369	.....	90	.....	300	.....	183	83	.....	29	638	305	228	3,200
Holy Cross	1,262	792	375	90	.....	.....	.....	.....	.....	.....	.....	.....	5	.....	.....	.....	.....	.....	.....	.....	.....	1,262
Total	2,745	1,877	733	130	165	72	.....	.....	369	.....	90	.....	305	.....	183	83	.....	29	638	305	228	4,462
New Orleans																						
Loyola	454	43	77	62	34	35	25	.....	83	166	168	.....	.....	.....	.....	.....	50	.....	730	415	340	2,228
Spring Hill	228	45	61	14	17	6	.....	.....	.....	.....	85	.....	.....	.....	.....	.....	.....	.....	151	175	.....	554
Total	682	88	138	76	51	41	25	.....	83	166	253	.....	.....	.....	.....	.....	50	.....	881	590	340	2,782
Oregon																						
Seattle	.....	.....	.....	.....	.....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	736
Total	.....	.....	.....	.....	.....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	736
Grand Total	13,501	4,098	3,678	1,508	686	481	91	2,160	3,207	1,162	4,956	400	2793	1047	2186	1127	282	524	8,138	2,349	6,337	46,605

* Includes Corporate Colleges

HIGH SCHOOLS

Maryland-New York Province

Brooklyn Prep	550	
Canisius H. S.	380	
Fordham Prep	408	
Georgetown Prep	88	
Gonzaga H. S.	390	
Loyola (Balto.)	378	
Loyola (N Y.C.)	37	
Regis H. S.	532	
St. Joseph's	571	
St. Peter's	599	
Xavier H. S.	584	
Ateneo	463	
Total		4,981

California Province

Bellarmine	290	
Loyola	630	
Total		920

Chicago Province

Detroit	434	
St. Ignatius (Chic.)	522	
Loyola	437	
Total		1,393

Missouri Province

Campion	402	
Creighton	312	
Marquette	470	
Regis	178	
Rockhurst	318	
St. Louis	485	
Total		2,165

New England Province

Boston Coll. H.S.	701	
Total		701

New Orleans Province

Jesuit H. S.	750	
St. John's	110	
Tampa	125	
Total		985

Oregon Province

Bellarmine	224	
Total		224

Grand Total	11,369

MINISTERIA SPIRITUALIA PROVINCIAE NOVAE AUGLIAE 1936

Domus	Quot in ea Patres	Quot proprie operarii	Missiones populares	Tridua Novenae	Secessus 1 aut 2 dierum	Contion. exhort. confer.	Explic. catechismi.	Confessiones	Communiones in nostris templis	Visit. infirm. in carc.	Adulti fidem conversi.	Parati ad prim-commun.	Quot Congre. aut Assoc.	Numerus omnium soldalium	UBI EXERCETUR CURA PAROCHIALIS			
															Baptismi	Matrimonia	Pueri in Scholis	Puellae in Scholis
Bostoniense Coll.	58	2	6	41	18	760	282	56,600	79,000	4,010	15	18	6	750	24	22	.....	.....
Boston. Schola Alta	26	7	2	28	12	974	343	161,384	285,651	700	38	51	11	500	460	31	.....	.....
Bos. Res. S. Mariae	15	7	.....	7	.....	1,111	.....	86,291	78,500	325	10	120	2	.....	26	34	193	196
Bos. Res. SS. Trinit.	7	5	.....	.....	.....	351	181	46,047	67,800	1,219	21	34	8	3,970	44	39	160	208
Cohasset. Dom. Exerc.	4	.....	.....	.....	20	25	.....	2,550	100	.....	.....	.....	.....	.....	.....	.....	.....	.....
Keyserensis Resid.	4	1	.....	2	.....	26	.....	1,850	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lenox Dom. Probationis	14	.....	1	12	7	821	10	10,860	1,564	223	1	7	.....	.....	.....	.....	.....	.....
Pomfret Dom. Ter. Prob.	44	.....	13	29	8	1,042	373	85,826	94,745	9,956	43	75	.....	.....	.....	.....	.....	.....
Vigorniense Collegium	53	.....	.....	27	14	441	617	28,282	32,840	2,369	3	3	3	1,245	.....	.....	.....	.....
Weston Coll. Max.	68	.....	1	12	3	662	564	31,559	1,500	453	3	.....	.....	.....	.....	.....	.....	.....
Miss. Excurr.	12	12	120	40	9	4,279	40	110,883	.....	.....	12	9	.....	.....	.....	.....	.....	.....
Jamaica Mission.	21	12	11	47	2	3,443	1,708	81,915	216,350	3,239	650	821	60	2,553	1,560	230	1,273	1,409
Baghdad. Collegium.	9	.....	3	1	.....	254	257	2,650	2,230	76	.....	.....	1	40	.....	.....	.....	.....
Summae Totae	335	46	157	246	103	14,189	4,375	706,694	860,280	22,570	796	1,138	91	9,058	2,114	356	1,626	1,813

Ministeria Spiritualia Provinciae Californiae, 1936

	Baptism					Matrim.				Parati.				Exer. Spirit.						Visit				Schola. Paro.			
	Infant	Adult	Confess.	Comm. in Templo.	Comm. Extra Templum	Benedict.	Revalid.	Ult. Sacr.	Catechis.	1st Comm.	Confirm.	Exhort.	Conciones	Sacerd.	Relig.	Stud.	Missiones	Novena	Tridua	Hosp.	Carcer.	Infirm.	Sodalitates.	Sodales.	Pueri.	Puell.	Foedus SS. Cordis.	
Alma	55	....	10,090	19,895	500	7	1	10	....	....	....	23	276	....	4	2	....	2	5	39	....	175	....	....	....	....	.....	....
Los Altos	....	....	4,000	500	10	....	....	....	....	....	....	33	142	3	3	1	2	3	40	....	4	25	....	....	....	....	.....	....
Los Angeles																										250	
1) Loyola Univ.	2	1	9,726	21,900	1,592	2	....	3	2	....	2	61	581	....	12	2	....	1	18	7	2	152	2	100	....	....	90	....
2) Loyola High	27	5	34,493	28,220	3,705	6	1	103	60	22	20	187	984	....	18	13	3	2	8	75	....	405	2	125	....	....	340	....
3) Bl. Sacrament	63	46	41,500	97,736	506	37 21 (Mixed) 58	....	88	136	62	22	3	176		2			2	....	27	....	235	3	575	184	196	1,100	H. N. S. 435 ....
Los Gatos	11	....	4,748	7,300	110	1	....	17	2	40	50	300	77	....	2	2	....	1	1	142	2	510						
Phoenix	17	12	4,800	4,400	6,500	25	2	27	90	30	....	....	405	....	....	....	....	2	4	....	....	1,200	2	50	80	90	250	....
San Francisco	90	133	113,380	145,000	(3,458 in S.F.Hos.) 6,061	9	7	1524	1161	48	17	146	822	....	17	6	3	9	17	2445	145	6,420	5	1190	....	....	6,000	Bona Mors 150 ....
					9,459																						
San Jose																											
1) Bellarmine	23	12	10,132	12,550	.....	7	1	304	511	45	24	26	344	....	6	2	1	1	4	210	20	779	1	50	....	....	100	....
2) St. Joseph's	90	11	36,011	48,230	.....	57	5	63	295	69	....	....	417	....	1	2	....	8	1	250	127	1,063	3	120	140	146	1,200	....
3) Holy Family	112	4	10,500	36,500	52	50	12	55	312	105	192	....	126	....	1	1	2	7	2	140	2	370	4	275	....	....	212	....
4) St. Mary's	16	....	15,000	25,000	.....	6	2	25	125	35	....	....	190	....	....	....	....	....	....	....	....	110	....	....	97	100	.....	....
Santa Barbara	104	9	13,650	20,000	367	26	8	36	108	2	25	8	446	....	1	....	....	3	....	355	4	890	4	270	188	192	125	....
Santa Clara																											
1) University	....	....	12,000	15,000	450	7	2	19	16	55	38	69	173	3	1	....	....	....	3	35	1	298	2	100	....	....	.....	....
2) Residence	104	7	30,000	43,255	275	46	6	75	175	290	....	....	500	....	....	1	5	12	5	165	....	245	6	1700	132	136	940	....
Grand Total	714	240	350,066	525,486	23,526	307	47	2374	3533	803	390	856	5659	6	68	32	16	51	108	3890	307	12,877	34	4555	821	860	10,267	

Fructus Ministerii Patrum Provinciae. Neo Aurelianensis S.J.

A DIE 1 SEPT., 1935, AD DIEM 1 SEPT., 1936

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones.	Commun. in templo nostro.	Piae Associationes				Adulti Bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1 am Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Exer. spir.	Foedus SS. Cord.
						Virorum		Mulierum										
						Quot	Num.	Quot	Num.									
Albuquerque, Eccl. Immac. Concept.	...	8	164	19,825	6,700	1	75	3	5,195	24	111	174	25	4	626	537	.....	4,800
Albuquerque, Eccl. S. Philippi....	...	6	594	20,432	52,860	5	213	7	529	1	229	308	45	6	52	65	.....	274
Albuquerque, Eccl. S. F. Xaverii...	...	14	359	7,455	13,000	3	104	4	364	1	152	133	33	6	62	70	.....	125
Albuquerque, Eccl. S. Ignatii.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Augusta, Eccl. SS. Cord. Jesu....	...	1	10	13,434	18,400	.....	.....	.....	.....	4	12	22	4	2	53	82	1	130
						Sodal. in genere												
El Paso, Eccl. S. Familiae....	3	8	465	6,400	24,000	5	-	-	220	2	75	31	32	6	.....	465	.....	540
						Sodal. in genere												
El Paso, Eccl. Immac. Concept....	...	2	211	7,315	22,600	3	-	-	23	7	42	58	11	13	160	162	.....	.....
El Paso, Eccl. S. Josephi	...	7	180	9,890	16,000	2	28	1	20	3	30	24	8	.....	73	67	.....	600
El Paso, Resid. S. P. Canisii.....	4	2	372	19,387	.....	.....	.....	.....	.....	.....	.....	.....	49	.....	.....	.....	10	.....
Grand Coteau, Dom. Prob. et Ecclesiae	1	22	660	24,208	56,612	Sodal. in genere												
						8	-	-	550	3	222	235	50	7	125	181	20	280
Key West, Eccl.B.M.V.Stell. Mar...	...	2	196	7,424	10,500	1	20	6	548	29	71	59	13	5	128	59	1	413
Macon, Eccl. S. Josephi	...	4	62	6,123	26,400	3	193	4	220	11	12	41	17	4	42	.....	1	400
						Sodal. in genere												
Miami, Eccl. S.S.Nom. Jesu.....	...	22	375	35,681	67,000	4	-	-	200	47	146	10	59	22	347	361	.....	.....
						Sodal. in genere												
Mobile, Eccl. S. Josephi	...	12	309	16,713	50,195	5	-	-	530	12	34	47	12	1	140	156	3	1,012
New Orleans, Eccl. Imm. Con.....	...	11	365	103,136	57,610	2	117	1	175	5	1	.....	3	1	.....	.....	3	5,837
New Orleans, Schol.Alt. Imm. Con.	17	4	1,058	39,772	6,768	1	696	.....	.....	4	27	17	10	.....	.....	.....	60	350
						Sodal. in genere												
New Orleans, Universitas Loyolaea	...	7	885	85,929	170,000	12	-	-	575	14	135	273	83	8	220	270	21	501
Revere, Eccl. S. Teresiae	.....	.....	73	208	96	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
						Sodal. in genere												
San Antonio, Eccl.B.M.V. Guadal..	...	9	250	6,246	43,320	13	-	-	1,211	19	593	.....	38	31	108	116	1	320
						Sodal. in genere												
Shreveport, Coll. S. Joannis	...	8	542	20,652	35,750	5	-	-	795	26	115	254	35	13	.....	.....	6	508
Spring Hill, Coll. Springhill.....	...	4	407	12,043	54,076	.....	.....	.....	.....	10	28	17	4	1	.....	.....	11	.....
Tampa, Coll. Tampanum et Eccl..	...	32	811	58,002	58,500	4	229	3	575	97	181	391	68	13	670	305	13	36
West Palm Beach, Eccl. S. Annae.	1	4	160	15,246	33,431	.....	.....	2	114	11	57	37	10	9	176	285	2	450
Mission Band	47	6	139	17,329	.....	.....	.....	.....	.....	4	1	10	.....	4	.....	.....	17	.....
SUMMA TOTALIS	73	195	8,647	552,850	823,818	22	1,675	31	7,749	334	2,274	2,141	609	156	2,982	3,181	170	16,576